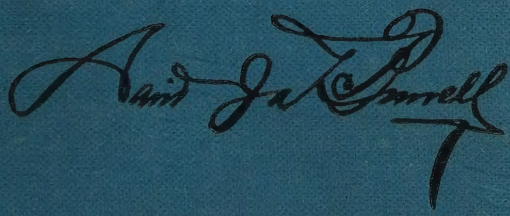
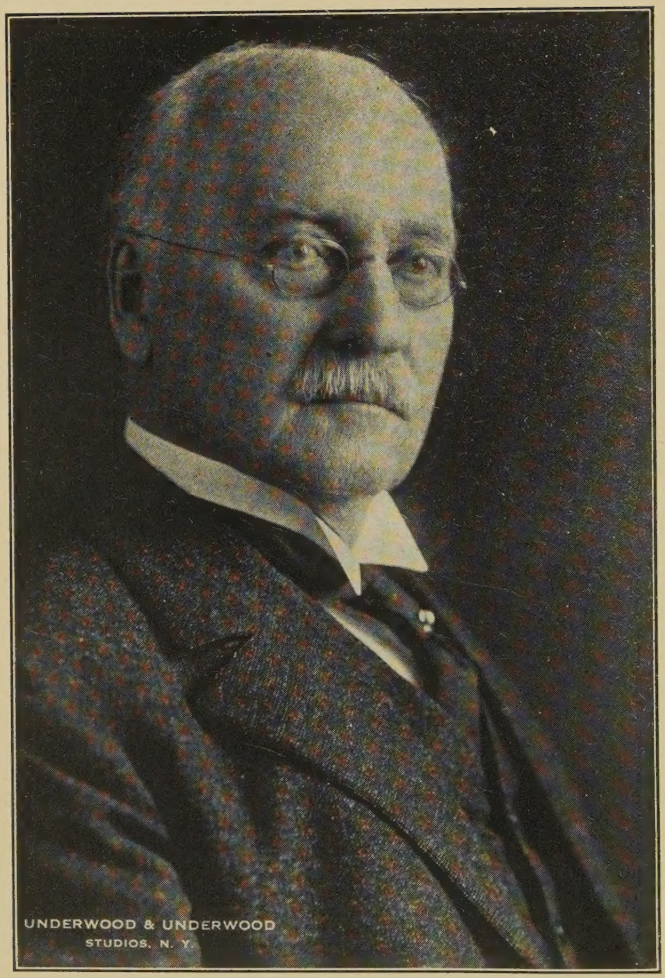
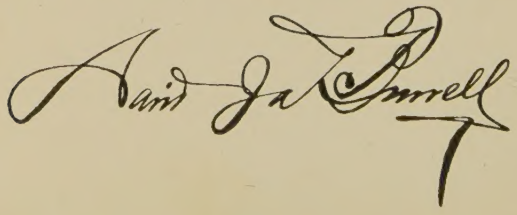


HARVEY M. SHELLEY
PUBLISHER AND BOOKSELLER
5513 Larchwood Avenue
Philadelphia

241
B94


UNDERWOOD & UNDERWOOD
STUDIOS, N. Y.



THE

EVOLUTION OF A CHRISTIAN

by

David James Burrell

LIBRARY OF
United Theological Seminary
BV
4253
B877
1906
17,774

American Tract Society
1906

Digitized by the Internet Archive
in 2025

https://archive.org/details/evolutionofchris0000unse_k1f1

THE MARBLE COLLEGIATE CHURCH
5th Avenue and 29th Street.

NEW YORK, Sept. 15th, 1906.

DR LOUIS KLOPSCH,

Editor of the *Christian Herald.*

DEAR SIR: I wonder if it has escaped your mind that, two winters ago, you asked me to prepare for publication "A Plain Statement of the Steps to the Christian Life?"

In answer to that request a sermon was preached which you may recognize in the first of these chapters; and that was followed by others intended to show Young Christians how to keep on in the Good Way.

Thus you are, so to speak, the god-father of this little book. Wherefore I ask you to join me in the hope and prayer that it may serve its purpose in saying to many, "Behold the Lamb of God."

With sincere regard

I am yours,

DAVID JAS. BURRELL.

LIBRARY OF
Bonebrake Theological Seminary

241
B969e 17,774

CONTENTS.

1. How to Begin.—"The Way" 1
2. How to Hear.—Wireless Messages..... 14
3. How to See.—God's Horses and Chariots.... 24
4. How to Grow.—Putting Off and On..... 35
5. The Test of Profession.—Oil in the Vessel. 48
6. The Test of Faith.—The Field of Anathoth 60
7. The Test of Practice.—Stacte, Onyche and Galbanum..... 72
8. Sonship.—Pride of Birth..... 84
9. Character.—Four Things Needful..... 97
10. Renunciation.—"The Graves of Lust."... 107
11. Non-Conformity.—The Transfigured Life.. 118
12. Imitatio Christi.—The Stature of a Man... 126
13. From Glory to Glory.—The Shining Face.. 139
14. The Law of Capital.–A Profitable Investment 150
15. The Law of Honesty.—The Eighth Commandment..... 160
16. The Law of Justice.—"The Square Deal".. 170
17. The Law of Kindness.–"Sweet Saint Charity" 180
18. The Duty of Fault-finding.—"The Wounds of a Friend"..... 191
19. The Grace of Forgiveness.–"Seventy Times Seven"..... 201
20. The Secret of Power.—The Indwelling of the Spirit..... 211
21. Unrealized Ideals.—Dream On!..... 222
22. Failure.—Driven Back from the Border..... 233
23. Steadfastness.—The Fixed Heart..... 244
24. Hosanna!—Saints Triumphant..... 256

HOW TO BEGIN.

"THE WAY."

"And there arose no small stir about the Way." Acts 19: 23.

The name by which the early Christians were familiarly known was "the People of the Way." In the year 36 the Sanhedrin issued a commission to Saul of Tarsus authorizing him to arrest any whom he might find "of the Way," whether they were men or women, and to bring them bound unto Jerusalem (Acts 9:2). In the year 58, twenty-two years later, the same Saul, now an apostle of Christ, made a defence from the steps of the Castle of Antonia, in which he said, "I persecuted this Way unto the death, binding and delivering into prison both men and women" (Acts 22:4).

The name thus given to the followers of Christ is significant for many reasons. The question has been raised in some quarters as to whether religion is dogma or life. In fact, our religion in the last reduction is neither dogma nor life; it is a Way from sin into the Kingdom of God. Its bed-rock is truth, its pavement is character, its destination is eternal life.

It is a plain Way; as indicated in the prophecy, "A highway shall be there and a way, and it shall be called the Way of Holiness; the wayfaring man, though a fool, shall not err therein." Nevertheless, to the unsaved

no question is more bewildering than this: "What shall I do that I may inherit eternal life?" In the Pocono mountains I found it very difficult to keep in the old Indian trail; though it was easy enough for my comrade, who had been born and bred in that vicinity. A letter lies before me, written by a man of affairs, in which he says, "All my life I have been an attendant at church; I would like to be a Christian, but I confess that I have never yet learned how to set about it."

It is my present purpose to make this matter as clear as I can. Let it be said at the outset that one thing only is needful in order to become a follower of Christ; to wit, that one shall believe in Him; but, before we come to that, we must touch upon a matter of preliminary importance.

I. A man must begin with Repentance (Mark 1:15).

Now repentance is not a saving grace; it has value only as it leads to something further on. The pain of a physical malady has no curative virtue; but it is this pain that inclines the patient to ring the doctor's bell. So John the Baptist goes before Christ with his cry, "Repent ye!" since without repentance there is no adequate sense of need, nor disposition to accept Christ.

Let us get a clear understanding of repentance. It suggests first, an apprehension of sin as a *fact;* not a figment of the imagination, not "a belief of mortal mind"; not an infection due to environment, and therefore involving no personal accountability; but a

distinct, flagrant violation of holy law, by which the sinner is brought into open rebellion against God.

And sin must be apprehended, furthermore, as a *calamitous* fact, that is, involving an adequate penalty: "The soul that sinneth, it shall die." A true penitent recognizes the justice of the punishment which is imposed upon him; as did the crucified thief, when he said to his comrade, "We indeed are condemned justly." One who spends his time in trying to explain away hell and "the unquenchable fire" and "the worm that dieth not," is not a penitent man.

And sin must be recognized, also, as a concrete or *personal* fact. It is not enough to acknowledge the incontrovertible presence of sin in the world around us. The important thing is, that this sin inheres in me. So David prayed, "Have mercy upon me, O God, according unto thy lovingkindness; for I have sinned and done this evil in thy sight." He had always known, in general terms, that adultery was a fearful thing; but when it pointed its gaunt finger at him in the watches of the night and hissed "Bathsheba!" it brought him to his knees.

And this conviction of sin must be followed by a *resolution to forsake it.* The true penitent fears his sin, hates it, loathes it, abhors it, and determines to quit it.

But observe, all this is merely preliminary to the one thing needful. There is no virtue in repentance *per se.* The penitent is not saved; he has only discovered his need of salvation. He knows his malady; now how

shall he be cured of it? To pause here is death. One in a sinking boat must not be satisfied with stopping the leak; the boat must be bailed out. A man head-over-ears in debt cannot recover his credit by resolving to pay cash in the future; he must somehow cancel his past obligations. If a penitent were never to commit another sin, the "handwriting of ordinances" would still be against him. The record of the past remains; and it will confront him in the Judgment unless it be disposed of. The past! The mislived past! What shall be done about it?

This brings us to the matter in hand: What shall I do to be saved? or How shall I become a Christian?

II. The one thing needful is to Believe in Christ.

Our Lord at the beginning of His ministry said to Nicodemus, "God so loved the world that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life." And to make the matter perfectly clear to this learned rabbi, He resorted to the kindergarten method, using an object lesson: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (that is, crucified), that *whosoever believeth in Him* should not perish, but have eternal life." *So the one thing needful is to believe in Christ.*

The same truth was repeated over and over in the teachings of Jesus and of His disciples as well. To the jailor of Philippi who, in sudden conviction, was moved to cry, "What must I do to be saved?" the

answer of Paul was, "Believe on the Lord Jesus Christ and thou shalt be saved."

But what is it to "Believe in Christ?" It is easy to say, "Come to Christ" and "Accept Christ" and "Believe in Him"; but just here occurs the bewilderment. These are oftentimes mere shop-worn phrases to the unsaved, however simple they may appear to those who have entered on the Christian life.

To believe in Christ is, *first*, to credit the historic record of His life. Once on a time He lived among men, preached, wrought miracles, suffered and died on the accursed tree. So far all will agree; but there is clearly no saving virtue in an intellectual acceptance of an undisputed fact.

It means, *second*, to believe that Jesus was what He claimed to be. And His claim is perfectly clear. To the woman of Samaria who spoke of the coming of Messiah He said, "I that speak unto thee am he." No reader of the Scripture could misunderstand His meaning, since the prophecy of the Messiah runs like a golden thread through all its pages from the protevangel, "The seed of woman shall bruise the serpent's head," to the prediction of Malachi, "The Sun of Righteousness shall arise with healing in His beams."

But, more than this, Jesus claimed that as Messiah He was the only-begotten and co-equal Son of God. He came forth from God and, after finishing His work, was to return to God and reassume "the glory which He had with the Father before the world was." It was

this oft-repeated assertion which so mortally offended the Jews as to occasion His arrest on the charge of blasphemy. He persisted in His claim, and was put to death for "making Himself equal with God." It must be seen, therefore, that no man can be said to believe in Christ who is not prepared to affirm, without demur or qualification, that He was what He claimed to be.

It means, *third*, to believe that Jesus did what He said He came into the world to do. And here again there can be no doubt or peradventure. He said: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." His death was to be the purchase price of redemption. In the wilderness He was tempted to turn aside from His great purpose. The adversary led Him to a high place, and with a wave of his hand, directed His thought to the kingdoms of this world, saying: "All these are mine. I know thy purpose: thou art come to win this world by dying for it. Why pay so great a price? I know thy fear and trembling—for thou art flesh—in view of the nails, the fever, the dreadful exposure, the long agony. Why pay so great a price? I am the prince of this world. One act of homage, and I will abdicate. Fall down and worship me!" Never before or since has there been such a temptation, so specious, so alluring. But Jesus had covenanted to die for sinners. He knew there was no other way of accomplishing salvation for them. He could not be turned

aside from the work which He had volunteered to do. Therefore He put away the suggestion with the word, "Get thee behind me, Satan! I cannot be moved! I know the necessity that is laid upon me. I know that my way to the kingdom is only by the cross. I am therefore resolved to suffer and die for the deliverance of men."

On a later occasion, on His way to Jerusalem—that memorable journey of which it is written, "He set His face steadfastly" to go toward the cross—He spoke to His disciples of His death. He had been with them now three years, but had not been able fully to reveal His mission, because they were not able to bear it. A man with friends, yet friendless, lonely in the possession of His great secret, He had longed to give them His full confidence, but dared not. Now, as they journeyed southward through Cæsarea Philippi, He asked them, "Who do men say that I am?" And they answered, "Some say, John the Baptist; others, Elias; others, Jeremias, or one of the Prophets." And He saith, "But who say ye that I am?" Then Peter—brave, impulsive, glorious Peter—witnessed his good confession: "Thou art the Christ, the Son of the living God!" The hour had come. His disciples were beginning to know Him. He would give them His full confidence. So as they journeyed on toward Jerusalem He told them all how He had come to redeem the world by bearing its penalty of death; "He began to show them how He must suffer many things of the elders

and chief priests and scribes, and be killed." At that point Peter could hold his peace no longer, but began to rebuke Him, saying, "Be it far from Thee, Lord! To suffer? To die? Nay, to reign in Messianic splendor!" And Jesus turning, said unto him, "Get thee behind me, Satan!"—the very words with which He had repelled the same suggestion in the wilderness. As He looked on His disciple, He saw not Peter, but Satan —perceived how the adversary had for the moment taken possession, as it were, of this man's brain and conscience and lips. "Get thee behind me, Satan! I know thee! I recognize thy crafty suggestion; but I am not to be turned aside from my purpose. Get thee behind me! Thou art an offence unto me. Thy words are not of divine wisdom, but of human policy. Thou savorest not the things that be of God, but those that be of men!"

From this we conclude that the vicarious death of Jesus is the vital center of His Gospel, and that any word which contravenes it is in the nature of a satanic suggestion. It follows that no man can truly believe in Christ without assenting to the fact that the saving power is in His death; as it is written: "The blood of Jesus Christ cleanseth from all sin," and, "Without shedding of blood is no remission." He came into the world to die for sinners, that they by His death might enter into life; He came to take our place before the bar of the offended Law, to be "wounded for our transgressions and bruised for our iniquities, that by

His stripes we might be healed"; He came to "bear our sins in His own body on the tree"; and to believe in Christ is to believe that He did what He came to do.

It means, *fourth*—and now we come to the very heart of the matter—to believe that Christ means precisely what He says. He says to the sinner, "The Son of man hath power on earth to forgive sins." He says, "Him that cometh unto me, I will in no wise cast out." He says, "He that believeth in me *hath* everlasting life." At this point belief means *personal appropriation;* acceptance, immediate, here, now. It is to make an end of doubt and perplexity and all questioning, by closing in with the overtures of divine mercy. It is to lay down one's arms and make an unconditional surrender. It is to take the proffered hand of the Saviour in an everlasting covenant of peace. It is to say, "*My* Lord, *my* Life, *my* Sacrifice, *my* Saviour and *my* All!"

But just here is where many hesitate and fail. They do not "screw their courage to the sticking point." They come up to the line, but do not take the step that crosses it. They do not summon resolution to say, "I will!" They put away the outstretched hand, and so fall short of salvation.

The will must act. The prodigal in the far country will stay there forever unless his resolution cries, "I will arise and go!" This resolution is an appropriating act. It makes Christ mine; it links my soul with His, as the coupler binds the loaded train to the locomotive.

It grasps His outstretched hand; it seals the compact and inspires the song:

"'Tis done, the great transaction's done,
I am my Lord's and He is mine!
He drew me, and I followed on,
Charmed to confess the voice divine.

"High heaven that hears the solemn vow,
That vow renewed shall daily hear;
Till in life's latest hour I bow
And bless in death a bond so dear!"

¶ Now this is all. The man who really believes on Christ is saved by that alone. He can never be lost. As Rowland Hill used to say, "We two are so joined, He can't be in glory and leave me behind." But salvation from the penalty of sin is not the whole of salvation; only the beginning of it.

III. There is an inevitable sequel. The sequel to "becoming a Christian" is following Christ. "Salvation" is a large word, including growth in character and usefulness and all the high attainments which are included in a genuine Christian life. This is what Paul means when he says, "Work out your own salvation with fear and trembling, for it is God that worketh in you." Work it *out*! Work your salvation out to its uttermost possibilities! Be a *maximum* Christian; not content with being saved "so as by fire" but craving "an abundant entrance" into the kingdom. All this is accomplished in the close and faithful following of Christ.

This "following" is the sure test and touchstone by which a man determines whether he has really come to Christ and believes in Him. Our "good works" are not meritorious as having any part in our deliverance from condemnation; but they are the acid-test of our faith; and they also determine the quality of the heaven that awaits us. And in this sense, "they shall in no wise lose their reward." To use a rude figure; a man going to an entertainment gets a ticket of admission, but for his reserved seat he pays something more. "The just shall live by faith"; but the abundance of their life is determined by the product of their faith. Therefore, he loses much who, while believing in Christ, follows Him afar off.

To follow Christ at the best, means to regard Him as our Priest, our only Priest, whose sacrifice is full and sufficient for us. We forsake all other plans of salvation and trust simply and solely to the merit of His atoning blood.

To follow Christ means to regard Him as our only Prophet, or Teacher. All preachers, ecclesiastical councils, historic creeds and symbols are remanded to a subordinate place. His word is ultimate for us.

To follow Christ means to regard Him as our King. He reigns in us and over us. His love constrains us. His wish is our law. His authority is final. "Whatsoever He saith unto you, do it."

And to follow Christ means to do all this in the open. It may be that some who refuse to confess Christ are

ultimately saved by Him; but the presumption is immensely against the man who lives that way. "Stand forth into the midst!" "Quit thyself like a man!"

In closing we return to iterate and reiterate the proposition that our salvation from sin and spiritual death is by faith in Christ and by that only. Let no side issues enter here to confuse and bewilder us. Let not the simplicity of the proceeding offend us. "He that believeth shall be saved."

That is final and conclusive. Our deliverance is wholly of grace: we do not earn it. "The wages of sin is death: but the gift of God is eternal life."

> "Long as I live, I'll still be crying
> Mercy's free!"

And therefore all the glory is unto God: "Of whom are we in Christ Jesus, who is made unto us wisdom and righteousness and sanctification and redemption; that, according as it is written, if any man glory, let him glory in the Lord."

Nevertheless, the benefit of the gift is conditioned on our acceptance of it. The manna lies about our feet "white and plenteous as hoar frost," but it will not save us from famishing unless we gather it up and eat it. The water gushes from the rock, but we shall die of thirst unless we dip it up and drink it. Christ on the Cross saves no man; it is only when Christ is appropriated that He saves us. We must make Him ours. We must grasp His extended hand. Luther said, "The

important thing is the possessive pronoun, first person singular." One of the early fathers said, "It is the grip on the blood that saves us." Christ stands waiting —He offers life for the taking. Who will have it? The worst of sinners can make it his very own by saying with all his heart, "I will! I do!"

HOW TO HEAR.

WIRELESS MESSAGES.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them: because they are spiritually discerned." I Corinthians 2: 14.

A principle is here laid down which governs in the universal realm of truth; to wit, the principle of *mutual adjustment.* If you strike a tuning fork, keyed to middle C, it will awaken a response in another fork, providing the latter is keyed to the same pitch, but not otherwise. This is the basic fact in wireless telegraphy. On Cape Cod there is a transmitting station, consisting of four steel towers with a bunch of wires suspended from the top and meeting at a common point, like an inverted cone. If the power be applied to the apex of this cone, the wires begin to tremble; and this current, oscillating at a rate of, say, nine hundred and ninety-nine thousand vibrations per second, creates a series of corresponding vibrations in the surrounding ether: just as a stone cast into a pond sends out concentric circles. This ether wave or message speeds outward with incalculable rapidity in search of its receiver. Now there is such a receiver at Pol Dhu in Cornwall; where the wires are precisely attuned to the transmitter on Cape Cod; that is, their oscillation is nine hundred and ninety-nine

thousand per second, so that the message sent from Cape Cod meets no response until it finds its sympathetic station at Pol Dhu; and this welcomes it.

The system of wireless telegraphy which is justly credited to Marconi is not an invention but a discovery. He has simply lighted upon a process which has been going on perpetually in the infinite realms of space. The sun as the great source and center of energy in our solar universe is constantly sending out messages of light: for it is a scientifically demonstrated fact that a beam of light is simply an electric message; that is, a vibrant wave of ether. And here the same principle holds, that no message can be received except by some object which is sympathetically attuned to it. Let us suppose, as Professor Pupin suggests, that a beam of light representing a certain number of vibrations per second, intended to convey the color red, is sent forth from the sun. It speeds through space until it reaches the earth; where, intent upon its eager quest, it passes unresting through all the meadows, since no grass-blade is adjusted to receive it; passes over all gardens, no daisy or buttercup, no mignonette or heliotrope being disposed to welcome it, until it finds a rose; and here it pauses and finds welcome, because the rose has been precisely co-ordinated with it.

Let us go further now and we will find a spiritual analogy. For this process, which has been discovered to be so prevalent in nature, has infinite field and scope of operation in the province of spiritual things. God

as the great transmitter of truth bears to the spiritual world a relation corresponding with that of the sun in the natural world. Assuming that there is a God, and that we are created in His image and after His likeness, it follows as an inevitable conclusion that He will somehow reveal Himself to His children and hold converse with them. But here is the application of the principle referred to: *The man who would hear the wireless messages of God must himself be attuned or adjusted to the character of God.*

I. Let us begin with *Nature;* for this is the universal medium through which God communicates with the children of men.

Now there are some who "look through Nature up to Nature's God" and hear Him speaking in everything about them; as it is written, "There are so many voices in the world and none of them is without signification." Such persons, though they dwell in the desert of Midian, find "every common bush afire with God." At night the heavens declare His glory to them and the firmament showeth His handiwork. This was in Bryant's mind when he wrote,

> "To him who in the love of Nature holds
> Communion with her visible forms, she speaks
> A various language."

But there are others who hear no voices, and see nothing that is not visible to fleshly eyes; like Peter Bell, of whom Wordsworth says,

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more."

Whence this difference? It arises from the fact that some souls are sympathetic with God and others are not. There was Coleridge who was so devoutly inclined, so open to the reception of spiritual truth, that walking in the vale of Chamounix he heard the snow-capped mountains and ice falls echoing their Maker's name.

"God! Let the torrents like a shout of nations
Answer, and let the ice plains echo, God!
God! Sing, ye meadow streams with gladsome voice;
Ye pine groves with your soft and soul-like sounds;
Ye living flowers that skirt the eternal frost;
Ye wild goats sporting round the eagle's nest;
Ye eagles, playmates of the mountain stream;
Ye lightnings, the dread arrows of the winds;
Ye sounds and wonders of the elements
Utter forth God, and fill the hills with praise!"

But there are peasants born and bred in Chamounix who, if asked their interpretation of its sounds would answer, "I hear nothing but the lowing of my cattle and the bleating of my flocks." Thus there are many who have no ears for the song which is within the song of birds and no eye for the visions which are within the beauty of the natural world. They are of the earth earthy, bound down to things material, dreaming no dreams and seeing no visions.

"Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn,
Catch sight of Proteus rising from the sea,
Or hear old Triton blow his wreathéd horn!"

It is the misfortune of all misfortunes to be thus bond-slaves to the five senses; to see nothing beyond the range of physical vision and the circumscription of the finger tips. This is to be agnostics, indeed; to have no clairvoyance, no spiritual apprehension, no second sight, no faith. It is an eternal and immeasurable calamity to stand in the midst of a universe where the ether is vibrant with messages of truth, so deeply absorbed in our little plans and pursuits that we hear nothing above or beyond the rattle of the machinery of physical life.

II. Let us now turn from Nature to *the Scriptures*, which claim to be "the Word of God."

There is an attempt in some quarters to reduce them to the level of other literature; and those who assume this attitude will find in these inspired records precisely what they find in other books and no more. Here, as elsewhere, men find what they are looking for, and hear what they are listening for. The mere student of literature finds in the Bible myths and parables, songs and chronicles of surpassing beauty: but there are others who hearken as at Divine Oracles, and hear the very voice of God.

How are we to account for this difference of estimate as to the spiritual value and veracious integrity of the Scriptures? It is due, as before, to a difference of qualification or predisposition. In some cases men hold themselves in readiness to hear, as Samuel did in the early watches of the morning, when he said, "Speak Lord, for Thy servant heareth!" In other cases they stand in a critical or skeptical attitude; as Theodore Parker did when he remarked, "I am not willing to receive this statement upon the authority of any such person as God." There is nothing in the world that can so destroy the receptivity of the soul as this pride of worldly wisdom. No man can hear a heavenly message who is not prepared to admit that there are some things which he can learn from God.

The fact that a man is liberally educated in certain directions, does not argue that he is competent to pass judgment on a divine communication. In the middle of the seventeenth century there were two men living in England whose names are equally historic and illustrious for broad culture. One of these was Sir Isaac Newton and the other John Milton. Now it is a singular fact that Sir Isaac Newton could not appreciate "Paradise Lost," and equally singular that John Milton could see nothing in "The Principia." Obviously this was not to the discredit of either Paradise Lost or The Principia; nor was it a reflection upon the technical learning of either man. It simply indicates that in order to apprehend truth in any quarter a man

must be sympathetically disposed toward it. Milton had no mind for mathematics, nor Newton for poetry. So the wisest of men, as the world holds wisdom, may come to the Scriptures and find nothing there; as the soldiers of Titus, at the taking of Jerusalem, threw open the Ark of the Covenant and found it empty. It is a proverb that none are so blind as those who will not see. So if we would hear God speaking through the Scriptures, we must divest ourselves of prejudice and be willing to hear Him.

III. God speaks to us, also, through His *Incarnate Son*; who, for this reason, is called "the Word."

But here again we observe a great diversity of opinion. There are multitudes who regard Christ at the chiefest among ten thousand and altogether lovely; while other multitudes see in Him nothing but "a root out of a dry ground, having no form nor comeliness nor beauty that they should desire Him.

Why this wide difference? It is due to the same difference of responsiveness. Some are prepared to receive Christ because they profoundly feel the need of Him; the sense of sin lies heavy upon them and they would fain be delivered from it. They wait, like aged Simeon in the temple, for the coming of the mighty One; and, beholding Him, they instantly receive Him as divinely sent, saying, "Now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation!" They welcome the message because they were waiting for it. Others like Nathanael cry, "Can any good thing

come out of Nazareth?" and prejudice must be overcome before they can receive Him. Thus it is written, "He came unto His own, and His own received Him not; but as many as received Him, to them gave He the right to become the sons of God." Prejudice is grounded in pride of worldly wisdom; and this is always the great obstacle between the soul and Christ as the "Word" or message of God.

Thus it has come to pass that some who have been distinguished for their attainments in certain provinces of knowledge, have been wholly blind on the Godward side. One cannot forget how Charles Darwin, after spending his life in experimenting along the lines of physical science, died lamenting that his spiritual nature had been starved. In his childhood he had been deeply religious, he said; but he had dwelt so long amid an environment of purely material things that God and immortality had become empty dreams to him. He called this "atrophy," that is, a wasting away for want of nourishment. All through his life he had fostered the natural man; or, as Paul calls it, "*psuchikos*," "the psychical man." Wherefore he could reason indefinitely in the realm of material things, but the supernatural was wholly ruled out.

IV. God speaks, also, by *the voice of His Spirit.*

There is more skepticism at this point, I believe, than anywhere else, in these days. We are living under the dispensation of the Holy Ghost. He is now the Executive of God's kingdom on earth; and those who are in

this kingdom have to do officially with Him. Yet there are many who characterize the Third Person of the Godhead by a neuter pronoun, and regard Him merely as an influence or effluence, bearing no vital or personal relation to them.

There is obviously a vital difference of opinion here. Is the Holy Spirit the personal director of our life and service, or is He not "He" at all but merely "it"? If He sustains the former relation to us, it is because our souls are in harmony with His great purposes concerning us and adjusted to receive communications from Him. In this case we stand as Elijah did on Horeb, his face wrapped in his mantle, while he hearkened to "the still small Voice." And living thus we follow His guidance as did Abraham on his journey from Ur of the Chaldees along the windings of the Great River, ever heeding the direction of the Voice, pitching his tent or moving on as the Voice bade him. Otherwise we are like the multitudes at Pentecost who, despite the manifestations of divine power in the sound of the rushing mighty wind and the miracle of the tongues, looked on in doubt and bewilderment, saying, "These men are full of new wine!" In a recent book on religious experience the manifestations of pagan frenzy are collated with the feelings and convictions of Christian believers, and all alike are subjected to analysis by the so-called "scientific method." Thus judged, there is nothing in regeneration, nothing in sanctification, nothing but infatuation in the uplifting and transporting influence of the Spirit of God.

In view of such considerations is it not apparent that the soul is blind and deaf to heavenly visions and revelations, unless it is attuned to them? And what solemn significance there is in the words of Jesus: "He that hath ears to hear let him hear!" There are, indeed, "so many voices and none of them without signification"; but sordid souls are unable to interpret them. The people standing by say, "It thundereth!" O for the hearing ear and the understanding heart! What avails it to call a commission of blind men to pass judgment on the art of Titian or of Raphael? What avails it to bid a jury of deaf men sit in judgment on anthems and oratorios? Thus when the philosophers of Athens heard Paul preaching on Mars Hill, "some mocked and others said, 'We will hear thee again concerning this matter.'" The Gospel is "foolishness to the Greek, and to the Jews a stumbling-block; but to them that are saved, it is the wisdom and power of God." Men sit like blind Bartimaeus in the Valley of Palms; and its beauty is all unknown; until the Lord passing by says to them, "Receive thy sight!" The five physical senses are as five gates open to physical truth; but faith is the sixth gate, at which alone spiritual verities can enter. By all that makes life worth living and immortality worth winning it behooves us to keep that gate open; for it is a true saying, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

HOW TO SEE.

GOD'S HORSES AND CHARIOTS.

"The Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire." II Kings 6: 18.

It was a time of despondency in Israel. The Syrians had harried the people until they trembled at the rustle of a leaf. All the northern country about the sources of the Jordan had been devastated as if by fire. Once and again Samaria had been besieged, until the grim game of slaughter and plunder had become a mere pastime for Ben-hadad and his army.

But just now the Syrian king was in a quandary. For some reason all his recent movements had been anticipated and brought to nought. It transpired that this was due to the prophetic gift of Elisha, who made known the plans formed in the royal bedchamber. This man must be put out of the way.

The duties of Elisha as superintendent of the Schools of the Prophets, carried him about from one point to another; and it chanced that, in his itinerary, accompanied by one of his theological students, he came to the town of Dothan. Here was Ben-hadad's opportunity. In the night the Syrian army invested the town. At dawn the student arose, and, perceiving the situation, ran back to Elisha, crying, "Alas, master! What shall

we do?" The answer was, "Fear not; for they that be with us are more than they that be with them." This assurance, however, seems not to have been sufficient to quiet the student's fears. Then Elisha prayed, "O Lord open his eyes that he may see!" The prayer was answered; the youth's "eyes were opened; and he saw; and, behold, the mountain was full of horses and chariots of fire!"

Here is a vision of good cheer for the fearful and down-hearted. There are times when we all find ourselves in the town of Dothan with hosts of enemies encamped about us. We have misgivings as to our salvation, as to the welfare of the community, as to the survival of the righteous cause. There are fears within and foes without. Now, master, what shall we do?

O for the gift of second sight! For there are more things in heaven and earth than are dreamt of in our sordid philosophy. God is ever in the foreground of events with reinforcements that are invisible to fleshly eyes.

It is safe to say that on that memorable day, one fact was impressed on the mind of the young man in Dothan with startling distinctness; to wit, *the Reality of the Unseen World.*

His vision was no dream; the horses and chariots which he saw on the mountain slopes were not spectral, but quite as substantial as the Syrian soldiers who sat chatting in the doorways of their tents. Nay, they were more real and substantial. The things which are appre-

hended by faith within the province of the spiritual life are destined to outlast all tangibilities. "The things which are seen are temporal, but the things which are not seen are eternal." All that I touch with my fingers shall ultimately crumble into dust as will my hands themselves; but that which I apprehend by my spiritual sense is destined to endure forever and ever. What is more substantial, apparently, than a silver dollar in my hand? But when that dollar is expended in charity, the prayer which is offered by the beneficiary in behalf of the donor will infinitely outlast it. So if permanency be the test of reality, the spiritual is ever more real than the material. Eternity is more real than time; heaven is more real than earth. The homes that we live in shall vanish from the earth, but we have another home, "an house not made with hands, eternal, in the heavens." All our cities are destined to share the doom of Thebes and Babylon, but there is "a city which hath foundations whose builder and maker is God."

And this spiritual world is nearer than we think. I can come from the Mississippi valley on a twenty-four-hour train: but how long does it take a soul to go from earth to heaven? An infinitesimal fraction of a second! So frail is the separating veil that a breath of noxious wind will rend it. O, no; heaven is not "a happy land, far, far away." God's horses and chariots do not need to weary themselves with forced marches on their way hither.

O could I see,
As in truth they be,
The glories of heaven that compass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

Soon the whole,
Like a parchment scroll,
Shall before my amazed sight uproll;
And without a screen,
At one burst be seen—
The Presence wherein I've ever been.

If these things are true, it is obviously of the utmost importance that we should ponder them, lest we allow ourselves to be of the earth earthy. We differ from all the lower orders of life in that we belong to two worlds. One of them is merely the threshold of the other. Life here gets all its solemnity from the fact that it leads to the life beyond. Here is the fatal flaw in Confucianism; it teaches that, being ignorant of spiritual things, we should live for the seen and temporal: "As to God and immortality," said Confucius, "we do not know. We do know that we are living here and now, and it behooves us to make the best of it." The result is that the Chinese are the most sordid people on earth. And there are those who, living in the noonday light of Christian civilization, deride Christians for their ideal of "other-worldliness." God be praised, we do look for a better country, even an heavenly, and try to live accordingly; and in this we fondly trust that we are con-

ducting ourselves as becomes the children of God.

A boy in Corsica was wont to climb the hills that surrounded his narrow home and gaze away across the waters with wistful eyes. Yonder lay the great world! He dreamed dreams and saw visions of conquest. But for those dreams and visions he might have been content to spend his life in Corsica: as it was, he trumpeted his name along the ages. There are no conquests for those who are satisfied to dwell within the small environment of a groveling life. Up to the heights, O my soul! Look beyond; for life is yonder. Life! Eternal life!

But the youth whose eyes were opened in Dothan saw more than the reality of spiritual things. *The Philosophy of History came to him that day.*

Once and again he had seen the armies of Syria cross the mountains to invade his country; and at sight of their waving banners and gleaming spears his heart had sunk within him. But nevermore could he doubt the outcome, since he had seen these horses and chariots of fire. He knew now how to read the logic of events.

> O blest is he to whom is given
> The instinct that can tell
> That God is on the field, when He
> Is most invisible!

At this point we note the mistake made by Gibbon in his *Rise and Fall of the Roman Empire.* He saw the great fabric grow and mount aloft like the historic tower in the vale of Shinar; and then for some inscrutable

reason its growth was arrested, and developing a weakness, like leprosy in mortar, it hastened to its fall. Why? Gibbon could not tell. His eyes were not prophetic eyes; he saw not the Stone hewn out of the mountain that smote it.

The problem of history is algebraic; inasmuch as we are always working with an unknown factor, "x," which must be reduced to known terms.

In the process of solution we come upon certain singular facts or results incidental to the main problem.

One of these is the Indestructibility of Truth and Righteousness.

Everything else is liable to overthrow; but truth is proof against the tooth of time and rasure of oblivion. Fires cannot burn it; floods cannot overwhelm it. Now and then, like the sun, it seems to vanish under a passing cloud, but only to reappear in greater splendor. How shall we account for this?

> Truth crushed to earth will rise again;
> The eternal years of God are hers;
> But Error, wounded, writhes with pain,
> And dies amid his worshippers.

Another of the facts incidental to the solution of our problem is the Power of Minorities.

Napoleon never made a greater mistake than when he said, "Victory is with the strongest battalions." Great were the armies of Ben-hadad, and everything was in his favor; but Israel, "a little flock of goats by the waterside," was stronger. Is it not written, "One shall chase

a thousand and two shall put ten thousand to flight?" Explain, if you can, how Gideon's three hundred, with lamps, pitchers and trumpets, were able to overwhelm the hosts of Midian that were "like grasshoppers for multitude." The night before the battle of Bannockburn, the English king, surveying the Scottish army from the top of a hill, expressed surprise at their insignificance. But presently he saw them fall upon their knees and rise again to lift the Psalm: "God is our refuge and strength; therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea!" and he said to his companion, "Believe me, these men will win tomorrow or die." And he was right; they won. All along the chronicles we happen on this fact, the strange, disproportionate power of the righteous minority. And thoughtful readers must account for it.

Another of these concurrent facts in the problem is the Irresistible Momentum of Progress.

The world grows better every day. This is proven beyond peradventure, not by a momentary glimpse of a skirmish on the border of the field, but by the broader view that embraces the entire campaign. We look on marches and countermarches, and at times our hearts misgive us; but when the smoke-clouds lift, all's well. The hands on the great dial of heaven always turn one way. The movement is distinctly tidal: an invisible force lifts the mighty volume of the waters and rolls it in successive waves, now advancing, now receding, but

ever gaining and creeping onward to high tide: so is the march of civilization by ebb and flow, yet ever onward. But onward to what?

This brings us to another fact, namely, the Convergence of the Lines of Progress.

The chronicles show that men and nations are not moving in parallel lines, but toward some objective, focal point. This is the consummation of which the poets have been singing: "The one far-off, divine event to which the whole creation moves." It is the Golden Age.

Thus pursuing the solution of our problem, we finally resolve the unknown factor into known terms. "X" equals God. His horses and chariots wheel into view. The great reserve! The mighty reinforcements! What shall we then say to these things? If God be for us, who can be against us?

Truth forever on the scaffold; Wrong forever on the throne;
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own!

But this was not all our young man learned in Dothan. By his vision of God's embattled host that day he found *the Secret of a Happy Life.*

He had hitherto been timid and apprehensive, for himself and his people; but he could tremble no more.

He knew that, as for himself, though shut up in Dothan and encompassed by the enemy, no harm could be-

fall him. Blessed is the man who thus feels the sustaining strength of the everlasting arms! The lesson came to Jacob when, on the heights of Bethel, he laid himself down to sleep with a stone for his pillow. He was a fugitive, lone and desolate, forsaken by friends and, as he thought, abandoned of God. But his eyes were opened and he saw the ladder reaching from earth to heaven, with angels bearing his prayers aloft and descending with blessings. Observe his waking thought, "The Lord is in this place and I knew it not!"

So comes the peace of God. The student knew now that Samaria was safe. In vain did the armies of Benhadad besiege it. Could they outwit God? Here is a lesson for us in the midst of our campaigns for Municipal Reform. There is nothing new in the issue. "Graft" is as old as greed, and greed is as old as sin. There were "red lights" in Samaria as there have been in New York. Welcome, then, the vision of the horses and chariots of fire! The friends and defenders of righteousness are never alone. If they fail, it can only be because they lean upon themselves and are blind to God's banners waving on the hills.

Let the young man of Dothan carry back to his fellow students in the Schools of the Prophets an assurance that the righteous cause is in no real danger. Israel could not be overthrown until it had accomplished its destiny. No more can the Church; which is so founded upon a rock that the gates of hell shall not prevail against it. Opposition? Aye. The foot-fall of the pur-

suing host of Pharaoh is ever heard; but tomorrow Miriam will lift up her song, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders? The horse and his rider hath He cast into the sea!" Herod is ever plotting the massacre of the innocents; but the Christ-child lives and from His throne on Calvary, where He appears to die, He stretches forth His hands, saying, "I, if I be lifted up, will draw all men unto me!" The kings of the earth are ever setting themselves and the rulers taking counsel together, saying, "Let us break His bands asunder and cast away His cords from us!" But He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

I have called this the Secret of a Happy Life: to know that the Lord reigneth and all's well; to be able to say, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died"; so to read history as to discern wonderful things between the lines. Do we borrow trouble because an assault is made on Christ and the Bible, or because the fundamental facts of Christianity are called in question by many who profess to love truth and God? But all this is ancient history. These things have been going on from the beginning. O ye of little faith, lift up your eyes; behold how the mountains are full of horses and chariots!

In the darkest hour of Elijah's life, pursued by the wrath of Jezebel, he fled to the wilderness and laid himself down under a juniper tree. His desire was to die.

And the Lord said, "What doest thou here?" He answered, "I have been very jealous for the Lord of Hosts; but Thy people have forsaken Thy covenant, thrown down Thine altars and slain Thy prophets with the sword: so that I, even I only, am left; and they seek my life." And God encouraged him once and again, dissipating his fears, girding him with power, and saying at length, "Return on thy way to Damascus; and when thou comest, anoint Hazael to be king over Syria." Aye, God crowns the kings of Syria! Ben-hadad is his puppet. The heart of principalities and powers is in His hands as the rivers of water. He rules in the destiny of men and nations. He maketh even the wrath of men to praise Him.

Wherefore, up with your hearts, O followers of Christ! Give no place to melancholy. "They never lose who side with God." In the darkest crisis of our Civil War a minister asked of President Lincoln, "Do you think God is on our side?" He answered, "I'm not worrying about that. What I want is to make sure that we are on God's side." And, indeed, this is the important matter. For the armies of Ahab and of Ben-hadad alike may come and go, but God's horses and chariots ride on. Fall in! Keep step to the trumpets of the Lord! His kingdom is an everlasting kingdom and His dominion is for ever and ever.

HOW TO GROW.

PUTTING OFF AND PUTTING ON.

"But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off, as concerning the former manner of life, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4: 20-24.

It is one thing to learn about Christ and another to learn Him. The difference is like that between reading a biography and taking a portrait. If you were to engage an artist to paint your portrait, saying, "Here is a bundle of photographs, here are the main incidents of my life, proceed"; he would laugh at you. He must have "sittings," so that he may catch your pose, your manner, your "atmosphere." He must see you face to face and eye to eye, that he may know you.

We have been learning about Christ from our youth up; but have we caught His life-giving spirit? We sit about His feet, and listen to His words, and believe them, and formulate them into our creed and moral code; and we derive an incalculable benefit from doing so; nevertheless this is not that life eternal which is to know Him (John 17: 3). He, Himself, is the one comprehensive fact in the curriculum of our spiritual life. To see Him is to see Character. To learn Him is to imbibe the mind that was in Him. To know Him is to attain

unto the fullness of the stature of a man; as it is written, "We all beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord." This is the evolution of the saint; the making of a man.

There are five steps leading upward to the perfection of character, as follows:

First. An apprehension of the fact that the natural man is Sold under Sin.

Now this does not mean that there is nothing good in the natural man, but that his tendency is towards evil. He is a creature of habit, and his habit is bad. He is a slave in the galley, chained to the bench; when his master bids him row, he bends to the oar. This it what is meant by being sold under sin.

The second step is to perceive that we are Ransomed in Christ.

Jesus said, "The Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." The ransom for our deliverance was paid on Calvary; as it is written, "Ye are not your own, ye are bought with a price, not with silver and gold, but the precious blood of Jesus, as of a lamb without blemish and without spot." In order to receive the full benefit of this "propitiation for sin" it is necessary that we shall appropriate it, by the exercise of faith, that is, drop the oar, quit the galleys and enter into the glorious liberty of the children of God.

The third step is Regeneration; which follows an acceptance of Christ.

This is the work of the Holy Spirit, and is necessary to our spiritual life; as Jesus said, "Verily I say unto you, except a man be born again he cannot see the kingdom of God." This means more than "turning over a new leaf" or making a good resolution, more than putting on an outward veneering of morality or joining the church: it is a revolutionary change; the getting of a new heart, a new conscience, a new mind, a new purpose. "Old things are passed away, behold, all things are become new."

The fourth step is Conflict.

This is life-long. Regeneration is only the beginning of life; it does not eradicate the evil in our nature but fatally wounds it; so that thenceforth there is an unceasing struggle within us. The end, however, is to be seen from the beginning. The better nature is bound to win. The "new man," strenuous by reason of ever increasing life, is constantly getting the better of the "old man" who is stricken with death. Do not suppose that the end of salvation is reached when Christ bends over you saying, "Thy sins be forgiven thee!" This is but the tocsin of strife. It is the enlisting, the unfurling of the flag, the drawing of the sword. It is related of Hercules that on the day of his birth he strangled two serpents that had been sent by Juno to his cradle to destroy him. But the serpent is our life-long foe. "There is no discharge in this war."

And the fifth step is Perfection, or Glorification.

Then a man is rid finally and forever of sin; then he puts on the "fine linen, clean and white," crosses the threshold of heaven and finds himself unabashed in the presence of a holy God.

Now let us turn to Paul, and observe how he illustrates these successive steps in his own life and experience.

He repeatedly speaks of himself as "the bond-slave of sin," that is, prior to his conversion. He says he was "a blasphemer, a persecutor and injurious." He held a commission from the Sanhedrin as its arch-inquisitor, his business being to hunt down the disciples of Jesus and hale them to judgment and death. In this he was thoroughly honest and wholly wrong; as he says, "I verily thought within myself that I ought to do many things contrary to the name of Jesus." He was swept onward by an unholy purpose and bound like a galley-slave to do what his master required of him.

Then came the second step in his upward life.

On his way to Damascus he heard a Voice saying, "I am Jesus whom thou persecutest!" and smitten with sudden blindness he saw Christ in a new light. He saw the hands that had been wounded for him, stretched forth to proffer the ransom that had been paid for him. The case was proved beyond controversy; insomuch that he was instantly turned right about face, crying, "Lord, what wilt thou have me to do?" He was no

longer his own man but Christ's man. He was bound, from that moment, to believe what Christ said, to go where Christ sent him and to do what Christ required him to do. The love of Christ constrained him.

The third step was Regeneration.

This may have occurred at the moment when Christ appeared to him on the Damascus highway or subsequently. On the third day afterward the Lord said to a certain Ananias, "Go to such a house in the street which is called Straight, and enquire for one called Saul of Tarsus." And when Ananias, trembling, answered, "Lord, I have heard by many of this man, how much evil he hath done to Thy people!" the Lord said, "Go thy way; Saul is a new man; behold, he prayeth!" By this we understand that the revolutionary change had been wrought by the Spirit of God.

Then came the Conflict.

In Paul's case it was singularly fierce and unremitting. His writings are full of it: "We wrestle"—"I see a law in my members warring against the law of my mind; for what I would, that do I not, and what I hate, that do I"—"I keep my body under"—"So fight I."

The parties to this conflict are "the old man, corrupt according to the deceitful lusts," and "the new man, which after God is created in righteousness and true holiness." The battle is on and will never cease until the old man is slain and the new man is perfected in the likeness of Christ. "This is hard pounding,

gentlemen," as Wellington said at Waterloo. How Paul agonizes! Hear him crying: "O wretched man that I am! who shall deliver me from the body of this death?" The thought is of a strangling swimmer, chained to a corpse. But he cannot drown. His deliverance is sure. Hear him: "I thank God, through Jesus Christ our Lord!" And this is the experience of every soul that has been in the thick of the battle with the great Helper beside him.

The final step in the experience of Paul was reached when he laid his head upon the block outside the walls of Rome.

In anticipation of that hour he had written: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith! Henceforth there is laid up for me a crown." What sort of a crown? "A crown of righteousness!" Thus he passed through heaven's gate, crowned at last, a saint of God.

He was writing now to the Christians of the Ephesian church; and let us observe how he indicates the same upward steps in their experience. He calls their attention to the wicked life of their fellow townsmen who had "given themselves over to lasciviousness, to work all uncleanness with greediness." And he reminds them that they were once in like manner sold under sin, "walking in the vanity of their mind and alienated from the life of God through the ignorance that was in them."

Then he proceeds to put them in remembrance of what Christ had done in their behalf: how He had died to ransom them from their former sin and misery. The disciples at Ephesus were constant witnesses of the imposing rites and ceremonies and the magnificent games in honor of Diana. Their temptation was to conform their lives to the idolatrous and pleasure-seeking customs of their heathen neighbors. It was easy then, as it is now, to fall into line and keep step with the fashion. But the boundary between the Christian and the pagan life was perfectly clear. There was a difference; and the Christians of Ephesus must be admonished to regard it.

He emphasizes the fact of their regeneration: "You hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; but God, who is rich in mercy, for His great love wherewith He loved us, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." In evidence of this stupendous change he might have recalled the bonfire which they had kindled in the streets of Ephesus, when they had brought their magical books and cabalistic letters and "burned them before all men."

But the thought which he impresses upon them with profoundest emphasis is that of the conflict. This, indeed, is the vital point of his epistle to the

Ephesians: "Ye are in the thick of battle! It is the sinful nature against the regenerate nature. It is the old man against the new man. Fight the good fight! Lay hold on eternal life!"

In the context he outlines, with much particularity, the character of this "new man," reminding them that they are ever to be "putting off" and "putting on"; putting off the faults of the old man and putting on the graces of the new. The old man is represented as moribund: the process of death is going on continually in him. The new man, on the contrary, is growing more and more into the likeness of Christ, being renewed progressively "after the image of Him who created him." The old man is crucified with Christ; the new man lives, lives with ever-growing fulness of life, and the life which he lives is by faith in the Son of God. The old man is wedded to sin and shame; the new man is pledged to holiness. The old man is a hoary reprobate, and the sooner he dies the better; the new man is destined to live forever.

At this point the Apostle proceeds to indicate the characteristic features of this new man. (1) "Put away lying," he says, "and speak every man truth with his neighbor." He means, Be honest, be candid, free yourself from every form of deception, be transparently true. Froude says, "I have heard thousands of sermons and discourses and homilies on Faith, on the Apostolic Succession, on the Efficacy of the Sacrament; but never during these thirty wonderful years,

never that I can recollect, one on that primitive commandment, 'Thou shalt not lie'; yet we have lying all around us, false weights, false measures, and shoddy everywhere." It behooves us who are Christians wholly to unmask and show ourselves before the world as honest men.

(2) Paul continues, "Be ye angry and sin not"; that is, Add to your truth equanimity. Now there are two sides to Christian equanimity; one side is, Be angry; and the other is, Sin not. It is a man's business to be angry when there is occasion for it. We must ever have a store of holy indignation in reserve. Not long ago a lad of eight years, the son of a rumseller who had whipped him with a rawhide, ran limping through the street with blood streaming from his wounded face and body. What sort of a Christian man would he be whose gorge did not rise in view of such inhumanity? Be ye angry at all vital and unholy things! Be ye angry at the dramshop and the gambling den, at oppression and corruption everywhere! But sin not. Cherish no grudge. Do no rash thing. Lynch law is as bad as the crime it punishes. Hate the sin; but wish the sinner well. Be ye angry as Christ was; whose indignation against sin brought Him to Calvary, where His last prayer was, "Father, forgive them, for they know not what they do!"

(3) The Apostle proceeds, "Let him that stole, steal no more; but rather let him labor with his hands, that he may give to him that needeth." Put off your

dishonest indolence, he says, and put on industry. Be a producer, not a consumer only. Add to the exchequer of the public good. If you are a follower of the Nazarene Carpenter, see to it that, as becometh the new man created in righteousness and true holiness, you lend yourself to the world's advancement by having something to do and doing it well.

(4) He goes on to say, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." It is sometimes intimated that Paul and James were at odds in their theology; but here certainly they are at one. It is James who says, "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." The tongue is an index of the heart; for out of the abundance of the heart the mouth speaketh. The tongue is a little member, but it boasteth great things. "Behold, we put bits in the horses' mouths that they may obey us, and we turn about their whole body. Behold, also, the ships, which, though they be so great and are driven of fierce winds, yet are turned about with a small helm whithersoever the pilot listeth. Even so is the tongue among our members; it defileth the whole body and setteth on fire the wheel of nature." On one occasion our Lord was once asked to heal the infirmity of one who had an impediment in his speech; but before He acquiesced He "lifted His eyes to heaven and sighed." Why did He sigh? Was it because He knew the great

responsibility which He was about to place upon that man in restoring his power of speech? In any case it is well to remember that wholesome speech is one of the characteristics of the new man in Christ Jesus. And the more our life is developed in Christlikeness, the more do our words come to shine like apples of gold through the meshes of a silver basket.

(5) Then Paul adds, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice: and be ye kind to one another, tender-hearted, forgiving one another. even as God for Christ's sake hath forgiven you." It is related that when Charles V of France was dying, he said to the heir-apparent, "Kings are only happy when they are doing good." The same is true of all: we are happiest, because most Christlike, when the law of kindness dwells in our hearts and finds expression in our lives.

So Paul describes the characteristics of the new man—truth, equanimity, honest industry, wholesome speech and kindness—and he exhorts the Ephesians to busy themselves in "putting off" the opposite faults and putting on these graces, that they may become like Christ. For this is the ultimate, to be like Christ. This is character, sainthood, perfection: I shall be satisfied when I awake in His likeness. Pope defines a Christian as "the highest style of man." The new man in Christ Jesus is the best expression of human character, because he is the nearest approach to Christ Himself, the ideal Man.

In view of the foregoing, many of the criticisms which are passed upon the inconsistencies of Christians, lose their point. We do not count ourselves to have apprehended, as though we were already perfect; but we are making a fight for character. If our critics regard this as an easy matter, let them come in and try it.

The best man is not always the one who is outwardly most presentable: but he who, surrounded by his besetting sins, as by mortal foes, is fighting most bravely for his life. God loves the hard struggler. Do not flatter yourself that because you find it an easy thing to resist the approaches of conspicuous vice, you are, therefore, approved before God. Remember, He looketh on the secret imaginations of the heart. Let the other man, the scarred veteran, who, confronted by old habits like beasts of Ephesus and resisting unto blood, bears the wounds of many a momentary defeat, yet lifts his eyes to heaven and struggles on,—let him stand forth to receive the guerdon of spiritual knighthood.

But the important question for those who are disposed to look askance at imperfect professors is this: Are you sure that you are in the battle at all? Do you realize the importance of it? Are you putting off the old nature and putting on the new? Have you so learned Christ as to esteem character at its true value, as the only thing in the world worth striving for? For this is where the thing begins, in "learning Christ."

Do you realize what He has done for you, and what He would have you do for Him, and what He would have you be? O, this is what makes life worth living, to make the most of ourselves and do our utmost for others and for God. This is sainthood; to grow toward this is to grow into the likeness of Christ. He who puts up the bravest possible fight and dies with his harness on, will surely reach the stature of a man. And God will give him the new name, which will appropriately designate the new man: as it is written, "To him that overcometh will I give a white stone with a new name written therein, which no man knoweth save he that receiveth it."

THE TEST OF PROFESSION.

OIL IN THE VESSEL.

"And five were foolish." Matthew 25: 2.

Why should these virgins be called foolish rather than the others? All looked alike as they passed along the street on their way to the festal hall. All had been invited to the wedding; all had arrayed themselves in white; all carried lamps, and the lamps were all lighted; and "while the bridegroom tarried they all slumbered and slept." Yet there was a difference, a tremendously important difference, marking the eternal parting of their ways. This is indicated in the statement that "five were wise and five were foolish." But wherein was the folly of these five? Just here is the key to the interpretation of the parable.

The folly of the virgins who were refused admittance to the marriage, was not in the fact that they carried lamps. The lamp, of course, stands as the symbol of a religious profession. It is a sad mistake for any one to carry this lamp who does not believe in Christ; but it is a lamentable failure on the other hand for any believer not to carry it.

And there are many true Christians who make no profession of Christ. They believe in the Bible and at-

tend church: they are depending on Christ for eternal life. If you, friend, belong to that class of people, permit a word of kindly remonstrance.

There are three important reasons why you should carry a lighted lamp; to wit:

First.—In justice to yourself you should do it.

This if only to show which side you are on; for as matters now stand, you are sailing under false colors. You say, "I make no profession"; but pause a moment and consider. As the ten virgins were passing to the bridegroom's house there were, no doubt, others who turned to look. These had no lamps. What did that mean? In every case it meant, "I have no personal interest in this wedding. I am not acquainted with the bridegroom or the bride. I have received no invitation and therefore have no part nor lot in the affair." In other words, the lamps spoke no more loudly than the absence of them. So, "actions speak louder than words." The fact that you have not avowed Christ as your Saviour is precisely as if you said, "I do not believe in Him"; and it is so interpreted by those who know you. Do not you, yourself, think so?

If you really do not believe in Christ, then your position is the right one. In that case to make a profession would be hypocrisy. But if you are trusting in Christ, however feebly, you are bound in justice to yourself to confess Him. It is no excuse to say, "There are impostors in the ranks." Do men refuse to drink water because some have drowned themselves in it, or to

handle good money because there are counterfeits in circulation? Do men decline to vote because there are grafters in all parties, or to wear their family names because there is a black sheep in the family? No, the fallacy is evident. Strange that men should be so much more illogical in religion than in other things! If you love Christ, therefore, kindle your lamp and fall in with those who profess to follow Him.

Second.—In justice to others you should do it.

Your influence is now counting the wrong way. To be sure, you do not mean to exert an influence against Christ or His gospel: but influence works automatically; it does not ask to be exerted, it exerts itself. Your friends and neighbors, your business associates, the young people of your acquaintance, see simply that you carry no lamp, and they say, "There is a man of excellent character who makes no profession of religion; why should I? He is not a member of the church; why should I be? He is able to live and deport himself properly without any profession of Christ; what is good enough for him is good enough for me." Thus the force of your example is silently working against the religion which you really believe all the while. Nor, in your present position, can you avoid it; for "no man liveth to himself and no man dieth to himself." We cannot walk without making footprints in which others follow us. So then, in the interest of your friends and acquaintances it behooves you to light your lamp.

Third.—In fairness to Christ you should do it.

You expect Him to stand as your Advocate in the judgment: do not forget what He said about those who were ashamed to acknowledge Him before men. The making of a profession is not left to the personal option of those who believe in Him. He has indicated His will in these premises; and those who look to Him for salvation should make haste to comply with it. "Do men light a candle," He said, "and put it under a bushel? Nay; but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven!"

But we return to our question, Wherein was the folly of the five virgins who were not received at the bridegroom's house? We are told by the Master Himself: "They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with the lamps." It is not, then, the carrying of the lamp but the oil in the vessel that marks the difference between a real and a superficial believer in Christ. It is not the faith which is on exhibition, but the reserve of faith that tells the story. We "judge by the appearance," that is, by the burning lamp; but God looketh on the heart to see whether it is filled with devotion to Him.

The foolish virgins here correspond to the stony-ground hearers in the Parable of the Sower. "And some of the seed fell in stony places, where they had not much earth; and forthwith they sprung up because they had no deepness of earth; and when the sun was up,

they were scorched; and because they had no root, they withered away." In our Lord's interpretation He said, "He that received the seed into stony places is the same that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by-and-by he is offended." Observe the phrasing "no deepness of earth" and "no root"; that is, an empty profession with nothing beneath it. The oil carried by the foolish virgins in their lamps was for temporary use; they had nothing else, so that when the crucial moment came, their lights went out.

Now let us observe the bearing of this on the religious life. Religion is two-sided; on the one hand it finds its expression in the word Orthodoxy; and on the other in the word Morality.

The fact that the word "Orthodoxy" is in disrepute in some quarters is no reason why we should abandon it. We are not going to turn our backs on a word because some people have smeared its face with phosphorus and pointed their fingers at it. The real meaning of Orthodoxy is "sound doctrine," or loyalty to truth.

And there is a doctrinal side to Christianity. To say that "religion is not dogma, but life," is to express a fact in a most misleading way. Religion is life founded on doctrine; for "as a man thinketh in his heart so is he." We hear a good deal about "Christian agnosticism" in these days; but the term is an utter misnomer.

A Christian and an agnostic are as unlike as day and night: the one believes the gospel, the other rejects it.

(1) *The Symbol of Orthodoxy in historic Christianity is the Apostles' Creed;* in which are briefly comprehended the fundamental doctrines of the gospel which have been accepted from the beginning by the universal Church. It begins with the statement, "I believe in God." No agnosticism there! And the God referred to is not a "Divine Principle" nor an "Unconditioned Absolute," nor any impersonal thing, but "God, the Father"; that is, God as He has revealed Himself in Christ, who taught us when we pray to say, "Our Father," and who said "I and my Father are One." And the Creed ends with the statement, "I believe in the life everlasting." No agnosticism there! And the everlasting life referred to is no Nirvana, no exhaling of the lotus blossom, no sinking of the soul like a drop of water in the sea. It is life in the Father's house; a truth not waiting for scientific demonstration, but received by faith as Christ has affirmed it.

And in between "God the Father" and "the life everlasting" are all the other essentials of the Christian faith; to wit, the Incarnation, the Atonement and the Resurrection of Christ; the Holy Ghost, the Holy Catholic Church, the Communion of Saints, and the Forgiveness of Sins.

(2) *The Essence of Orthodoxy is Faith.* This is the oil in the vessel. It is expressed in the words, "I believe." It is defined on this wise: "Faith is assurance

of things hoped for, a conviction of things not seen." It is not credulity nor mere acceptance on hearsay. It is assurance and conviction founded on the promises of God.

Paul says, "*I know* whom I have believed and am persuaded that He is able to keep that which I have committed unto Him, against that day." Here is faith founded on knowledge. It is not enough to say, "I believe"; the man who so professes must be able to "give to every one that asketh a reason for the faith that is within him."

Paul says again, "*I reckon* that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." Here is faith founded on calculation. The man who so speaks has argued the matter out, *pro* and *contra*, and has come to a definite conclusion. His faith has assumed the certainty of a *quod erat demonstrandum;* there is no longer any room for an if or a peradventure in it.

Paul says again, "*I am persuaded* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This persuasion is in the nature of a conviction which rests on personal experience. The Apostle had been through fire and water in his religion and had thoroughly tested it.

Now put the knowledge founded on reason, the reckoning founded on calculation and the persuasion

founded on experience all together, and you have faith expressed in the terms "I believe"; and this faith is an apprehension by will, heart and conscience; that is, by the whole man.

(3) *The Touchstone of Orthodoxy is Christ.* All the articles of our faith, as briefly expressed in the Apostles' Creed, center in Christ, "who is first, last, midst and all in all." No man has a right to make a Christian profession who does not receive Christ and receive Him on His own terms. The "Rock" on which the Church is founded is the good confession, "Thou art the Christ, the Son of the living God." Not once, but over and over again, did our Lord proclaim His Divinity and equality with God. On that fact the Universal Church, however it may be divided otherwise, has been united from the beginning until now. This is our family tie: "I believe in Christ the Son of the living God."

The Inter-Church Conference on Federation is an association of the representatives of the various denominations of Christians who want to bring about a closer coöperation. It is a family gathering of all branches of the household of Christ; that is, of all who believe that He is what He claimed to be. The Unitarians take umbrage because they are not invited to participate. I, for one, am in favor of admitting them. For, of course, they would not ask to be admitted unless they were prepared to claim the kinship of believers in a frank acknowledgement of the deity of Christ. We are bound to infer from their insistence in this matter, either that we have been

mistaken in supposing that Unitarianism meant a denial of the Trinity and therefore the necessary denial of the deity of Christ, or else that, having made war on that doctrine hitherto, the Unitarians are now prepared to lay down their arms and confess that the central tenet of the evangelical church is correct and that they have been mistaken all along in affirming that Jesus is not the Divine and co-equal Son of God. On any other understanding they could not logically be received, nor could they with a good grace insist on coming in. Jews and Buddhists who hold to certain ethical facts which are not only common to all religions but grounded in the human constitution, would not think of intruding on a family gathering of those who believe in Christ. There would be no unkindness in excluding them, nor would they be offended by it. They would be *de trop* in our company and probably we would not be wholly comfortable to have them sitting among us.

The lines must be drawn somewhere, and in the matter of Christian faith the line is thus marked out: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The lamp of Christian confession gives but an insignificant and temporary light if this oil is not in the vessel.

The other side of our religion is expressed in the word Morality.

Nor must this word be spoken against. Christ Himself said, "By their fruits ye shall know them." Here

we have the vital relation of ethics to doctrine. Morality does not stand alone any more than fruits are independent of the trees that produce them. Morality is the outgrowth of truth. Belief or *by-lifian* is "the thing a man lives by."

(1) *The Symbol of Morality is the Decalogue.*

It is sometimes said that our Lord abrogated the Moral Law; on the contrary He repeatedly and profoundly emphasized it. He said, "I am come not to destroy the law but to fulfil it." He fulfilled the Ceremonial Law by serving as its antitype and thus blotted it out. He fulfilled the Moral Law by personal obedience and by imposing its observance with renewed authority upon all those who follow Him. Let it be said reverently, He could not have abrogated the Moral Law as expressed in the Ten Commandments which were written on tables of stone, because they are imbedded in and interwoven with the constitution of man.

(2) *The Essence of Morality is Love;* as it is written, "Love is the fulfilling of the law." In Christ's analysis and compendium of the Decalogue He says, "The first and great commandment is this, Thou shalt love the Lord thy God with all thy heart and mind and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets." All true obedience to divine law is by reason of love toward the lawgiver. Nothing is harder than obedience, so long as it is mechanical and perfunctory. Nothing is easier than

duty, when duty is transformed by love into pleasure. To serve as a slave is drudgery; to serve as a son is the highest joy. The superficial light of mere legalism goes out, but the oil of love in the vessel lasts forever. He who has found this secret of morality can say with David, "I run in the way of Thy commandments"; and with David's greater Son, "In the volume of the book it is written of me, I delight to do Thy will!"

(3) *The Touchstone of Morality is Christ.* One who has truly found Christ is brought into harmony with the first commandment, "Thou shalt love the Lord thy God," by the fact that Christ has revealed God as our Father. And he is brought into harmony with the second commandment, "Thou shalt love thy neighbor," by the fact that Christ has revealed our neighbor as our brother. He loves his neighbor because God made him and Christ died for him. Thus, to a Christian, Christ is all in all.

In the dénouement of the Parable the foolish virgins are left standing at the door knocking and crying, "Lord, Lord, open unto us!" And he from within answers them, "I never knew you!" So then the question of a sincere profession is determined, in the last analysis, by a personal acquaintance with Christ. The wise virgins were admitted to the marriage supper because the bridegroom could say, "I knew you." This vital knowledge of Christ and oneness with Christ is the oil in the vessel of religion.

It is a question of religion in the heart. An artist

who would paint a portrait looks long at his subject before he touches brush to canvas. He must catch the mood of the sitter, and, before he paints, must transform him from an objective into a subjective fact. So we who, as true Christians, would imitate Christ, must so apprehend Him that our lives shall be "hid with Christ in God." We must come into a close and intimate acquaintance with Him. We must subject our very personalities to that of Christ, so as to be able to say, "To me to live is Christ!"

Wherefore, look to your hearts! See to the oil in the vessel with your lamps. For out of the heart flow the issues of life. Be true, be absolutely sincere and loyal to Christ.

Lord make me like Thyself,
Lord make me be myself,
Seeming as one who lives to Thee
And being what I seem to be!

THE TEST OF FAITH.

THE FIELD AT ANATHOTH.

"The word of the LORD came unto me, saying, Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it." Jeremiah 32: 6, 7.

We call Jeremiah "the weeping prophet." The people of his time regarded him as a bird of ill-omen. He foresaw the calamities which were to befall the nation and wished that "his head were waters and his eyes a fountain of tears" that he might adequately weep for them. He lived under five kings, and suffered under them all. It was in the time of the great reformation in the reign of Josiah that he first struck the minor note, perceiving that the revival of righteousness which then occurred was but as a summer cloud. He saw the next king Jehoahaz, after a brief reign of three months, led away into captivity in Egypt. To his successor, Jehoiakim, he sent an earnest remonstrance, which was treated with contempt; the prophet lived to see him murdered and "buried with the burial of an ass." The next king, Jehoiachin, was taken to Babylon in chains after a reign of only three months and ten days. He was followed by Zedekiah, the last of the line royal, who reigned merely as a tributary viceroy of Nebuchadnezzar, and was finally driven into exile with his eyes put out.

It was under Zedekiah that the city was finally besieged by the Babylonish army. Its fall was inevitable, and Jeremiah foreseeing it, wrote from the court of his prison an earnest call to repentance in view of the impending calamity. It was the nation's funeral dirge.

Let it not be supposed, however, that Jeremiah was wholly a prophet of evil. While he was profoundly sensitive to the woes of his people, he was nevertheless above all his associates, the prophet of faith. He foresaw the Restoration, and beyond that, the coming of Messiah, "the Sun of Righteousness with healing in His beams." The true optimist is not one who blinds himself to present evil or portents of approaching woe, but one, who facing all, believes in the ultimate triumph of goodness, because he believes in God.

The point to which we address ourselves just now is the singular test which was applied to the faith of Jeremiah in the matter of the field at Anathoth. This field belonged to his cousin Hanameel, who, by reason of the fact that the Babylonish army was encamped upon it, was prepared to sell it for a song. The Lord bade Jeremiah buy it; and he did so. It was investing on a declining market and against all probabilities, save as he believed in the Lord's assurance, "Houses and fields and vineyards shall be possessed again in this land."

We find here a suggestion as to the proving of faith in evil times. The field of Anathoth stands for certain discredited truths in which the followers of Christ are expected to believe; and of which they are to find the

ultimate ground of their assurance in the Word of God.

I. *The truth of the Divine Word itself is largely discounted by some people in these days.*

You will find many a Hanameel, who, "taken up in the lips of talkers" and seeing the waving banners of Babylon just beyond the walls, is ready to dispose of his interest in the authority of the Scriptures for next to nothing.

To sound thinkers, however, who are prepared to follow their reasoning to its logical ends it is perfectly clear that this abandonment means the giving up of all ultimate authority as to the truths of the spiritual life.

The Bible contains two things: Law and Gospel. The foundation of the Law is the Ten Commandments, which have been universally understood to be the ultimate symbol of Christian ethics. The sanctions of morality are loosened by the mere suggestion that the Decalogue is a human fabrication and not a manifesto from the divine throne. The right conception as to ethics is not what I think, but what the Lord says about it. In a letter addressed by Evan Roberts, the young evangelist of Wales, to his American friends, he closes an appeal to Christian loyality with the words, "Obedience! Obedience! Obedience!" This is indeed the final test of faith.

The Gospel is briefly comprehended in three statements: (1) Men are by nature lost in sin; (2) the only begotten Son of God came into the world to atone for sin; and (3) the sole condition of salvation is faith in

Him All these truths are called in question by men who profess to believe in the truth of Scripture. The old, life-giving verities go under the hammer at a sacrifice; and no man invests in them unless he has a strong confidence in God. It is written, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became an heir of the righteousness which is by faith." There is room for the heroism of Noah in our time. To stand true to the trustworthiness of Holy Writ means that a man must "subscribe the evidence and take witnesses and weigh out the money in the balances." And the ground of this proceeding is in the title deed of his possession, which reads on this wise: "Thus saith the Lord!"

II. Another of the discredited verities is *the Doctrine of God in mundane things.*

This has no place whatever in much of the so-called scientific thought. The only God who is worthy of credence and adoration is a living, personal, present God. The conditions of the case are not answered by the supposition of either a pantheistic or an absentee God. He manifests His intervention in the affairs of this world in two ways; namely, in Creation and in Providence. The two theories of origins, theistic and evolutionary, are diametrically opposed to each other. The former affirms that God created the world and all things therein, "each after its kind"; that is, all *genera* were created subject to indefinite improvement within the prescribed

lines. The latter affirms that all things are evolved from the primordial germ by the calm operation of law. By "all things" is meant everything in the organic as well as in the inorganic world; and this includes rational man and *Christ Himself*. To speak of evolution interrupted by creative fiats, miracles or interpositions, is to use a phrase which no scientific evolutionist will allow for a moment. To him the phrase "theistic evolution" is as if one spoke of a white black man.

The other touch of God upon our world is in His never-ceasing miracle of Providence; that is, in His "upholding all things by the word of His power." This also is at odds with evolution as pure evolutionists hold it. The question is solved for the followers of Christ by His own statement as to the lilies of the field. "Consider them," He says, "how they grow." Well, how do they grow? The evolutionist says that they develop automatically by the operation of certain laws. Christ says, "God clothes them." His language is perfectly clear: "They toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these": from which He concludes that God is all the while "much more" interposing in behalf of His people. "If He so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Hence the possibility of perfect rest in God: "Be not therefore anxious saying, What we shall eat, or, What we shall drink, or, Wherewithal shall we be clothed; for your

heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." If there is any significance in these words of Jesus, they mean that God, so far from leaving things to look after themselves, is ever consciously upholding and sustaining them, and that He is perpetually interposing by His wisdom and power in behalf of those who love Him.

But this is directly contrary to the drift of current thought, which rules out the supernatural and declines to allow God to have any part in the inevitable flow of events. It takes more courage to-day to believe in God, as He has thus revealed Himself, than ever before in the history of the world. It is not uncommon to hear preachers speak of God in such phrases that it would require a protracted argument, with the aid of professional counsel, to determine whether they are talking about a person or a vague impersonal force. Is it not clear that, under such circumstances, it behooves those who care for the maintenance of their devout loyalty, to be on their guard lest they be wholly swept away from the moorings of faith? At such a time the believer must be ready to invest in the discredited truth and to write out his title deed on this wise: "In the beginning, God."

III. The same is true with reference to *the Doctrine of Christ.*

This is not to say that the air is not vibrant with fulsome adulations of Christ. But what Christ? Are

we to be satisfied with a Christ whose power is as nominal as that of the Czar, who, while called an autocrat, is a mere lay figure in the hand of his Grand Dukes? The only Christ who is of any consequence to mortal men is the Christ whose name is historically associated with three stupendous miracles.

One of these is the Incarnation, of which we are wont to say, "I believe in God's Only begotten Son; who was conceived by the Holy Ghost and born of the Virgin Mary." Some men dissipate this doctrine in the very breath in which they assert it; as witness the recent statement made by a prominent clergyman: "What difference does it make in the practical application of Christianity whether Christ was the son of Joseph or not?"

The second of these great miracles is the Atonement. And this, also, is denied by such as declare that He died not vicariously but simply as all martyrs die. "He came into the world," they say, "to rectify a wrong condition of affairs and suffered the fate of all reformers. He gathered into His devoted bosom the shafts of the adversary and fell." How far this is from His own view of His atoning death is witnessed by His words, "I have power to lay down my life and I have power to take it again. No man taketh it from me." And again, "The Son of man is come to seek and to save the lost, and to give His life a ransom for many." This is the consistent view of the Scriptures in such oft-repeated statements as this: "The blood of Jesus Christ His Son cleanseth us from all sin."

The third miracle of Christ is His Resurrection from the Dead, in which life and immortality are brought to light. This, also, is treated in some quasi-evangelical quarters as a mere legend, concocted by the disappointed followers of Christ to cover their discomfiture after His shameful death. In this manner the very ground on which the citadel of our religion was intended to rest is thrown into the market as a valueless possession. And the true Christian must ever show his loyalty by making the purchase. Let him buy the field of Anathoth in full confidence that God's purposes cannot be thwarted; and let him unhesitatingly record his title deed as to Christianity in the familiar words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

IV. *The doctrine of the Holy Ghost* is also discredited by many in these days.

A recent writer in endeavoring to account for the Welsh revival, advances this hypothesis; "It appears to be due to a subtle aura which, striking the gastric plexus, creates an epidemic." This is very like what the onlookers said at Pentecost: "These men are full of new wine." The words of Peter on that occasion are worthy of note: "Ye men of Judea, these are not drunken as ye suppose; but this is that which was spoken of by the prophet Joel: It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and whosoever shall call upon the name of the Lord shall be saved."

The functions of the Holy Spirit are three in particular: First, to reveal truth. If spiritual things are to be arrived at by the scientific method and not "spiritually discerned," then this prerogative of the Holy Spirit is ruled out.

His second function is exercised in regeneration. This is more than reformation or "turning over a new leaf." It is a revolutionary change in the soul, brought about by coming into touch with the divine life, as Jesus said, "Verily, verily I say unto you, Except a man be born again (or from above) he cannot enter into the kingdom of God."

The third function of the Spirit is manifest in sanctification. This is more than the process called "ethical culture." The difference is that between the putting up of a building and the growing of a tree. To lay one good resolution on another in the making of character is simply the putting together of an inorganic thing; but to yield to the influence of the Spirit is to "grow in grace and in the knowledge of Jesus Christ," as a living thing develops by virtue of the life within it.

A sure confidence in these things is involved in loyalty to Christ. To surrender them in deference to public opinion is the part of Hanameel; to hold them fast is to imitate the faith of Jeremiah, to whom the minatory shouts of the Babylonish host were as naught in comparison with the sureness of the divine word. And here again is the phasing of our title deed: "The Spirit of truth shall abide with you, whom the world cannot

receive because it seeth Him not, neither knoweth Him; but ye know Him and He dwelleth in you."

V. It remains to speak of the *Ultimate Triumph of Christ.*

To deny the truth of progress would be to set ourselves against the hearing of our ears and the sight of our eyes. All believe that the world rolls round in its orbit and that men and nations are being brought within the charmed circle of civilization. But this does not mean that there is a general agreement as to the coming of Christ. The Christian's view of progress is that all things are moving forward to one great ultimate event, namely, the universal sovereignty of Jesus in the Golden Age.

We believe that there are two manifest tokens of this approaching reign. The first is in Revivals; which are intermittent signs of the present power of God. Pentecost repeats itself. There is no "new evangelism." The power that wrought in the great revival at the watergate in the time of Nehemiah is the same power that was apparent at Pentecost and in every revival since that day. The words of Peter at Pentecost, "*This* is *that*," are applicable to the wonderful things that are occurring in Wales and elsewhere. This is no new thing, it is "that which was spoken of by the prophet Joel." These are the great catastrophic movements of history; they are like tidal waves which roll over the people and sweep hundreds into the kingdom of God.

The other manifestation of Christian progress is in

Missions. This is a constant cumulative movement destined to eventuate in the coming of the kingdom of Christ. Its objective point is always the conversion of souls. The building of schools and hospitals is a mere incident along the way. The true missionary spirit is that of the itinerant evangelist, going about like Paul among the villages of Asia Minor and Macedonia, or like Jacob Chamberlain among the villages of India, preaching, "This Jesus is the Christ; and He has power on earth to forgive sin."

Now, both these manifestations of religious progress are at a discount among many. They lift their eyebrows at revivals and shrug their shoulders at missions. But a true follower of Christ who has caught His spirit and takes Him at His word is ever ready to devote himself to the advancement of His cause, believing with all his heart that His glory is destined to cover the earth as the waters cover the sea.

The question comes home to us on this wise: Are we prepared to demonstrate our faith in our religion by investing our time, substance and energy in these discredited things? The opportunity for faith's purchase is on a falling market. When the confidence of Hanameel is at its lowest, the confidence of Jeremiah rests more securely than ever in the divine promise. The title deed of the kingdom is ours if we will: and our interest in the Lord's business is measured by what we put into it. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not

open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

THE TEST OF PRACTICE.

STACTE, ONYCHA AND GALBANUM.

"The Lord said unto Moses, Take unto thee sweet spices, stacte and onycha, and galbanum, these sweet spices, with pure frankincense; of each shall there be a like weight; and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy." Exodus 30: 34, 35.

The Secretary of Agriculture reports that our people spend about one billion, one hundred and seventy-five million of dollars annually for adulterated foods. We should expect that bread-stuffs at least be pure; but an examination of gluten flours on the market shows that only two out of thirteen samples are so. Of preserved meats not less than ninety per cent. prove to be more or less corrupted by the use of boracic acid or other preservatives. In like manner, vegetables are bleached with sulphites or highly colored with copper and aluminum salts. Of cocoas and chocolates seventy per cent. show ten to ninety per cent. of foreign matter. We have honey with which the bees never made acquaintance, and cider that never saw an orchard; strawberry jam compounded of glucose and timothy seed; and nutmegs put upon the market after the oil has been extracted from them. More Vermont maple-sugar is sold every twelve-month than Vermont produces in ten years. And there is a corresponding corruption of medicines. Many of the

most popular "remedies" are simply liquors neither distilled nor fermented, but formulated in the chemist's laboratory. In one of the New Orleans hospitals it was recently discovered that a prevalent epidemic of blindness was due largely to the popular use of antiseptics made of wood alcohol; and an analysis of samples of phenacetine showed only sixteen per cent. to be safely pure. It is not strange that, under such circumstances, there should be a popular clamor for the enactment of a pure-food law.

The Mosaic Code furnishes in large measure the basis of current legislation and jurisprudence; but it is of little avail at this particular point, for an obvious reason. The Jews were an agricultural people, getting their food at first hand. The farmer reaped his own wheat and lentils, plucked fruit and olives from his own orchards and furnished his trencher from his own flocks. In our text, however, there is a distinct reference to an anti-adulteration law in the matter of oil and incense used in the sanctuary services. These were prepared by an official apothecary, for whom one of the fifteen rooms in the temple was afterwards set apart as a laboratory. He was called *Rochekif*, the "perfumer" or "apothecary." The formula for the preparation of the oil used in the anointing of kings and priests, and of the incense burned on the golden altar, was given with much particularity; and its importance may be inferred from the fact that the penalty for counterfeiting was to be "cut off from among His people."

As we believe in a gospel which applies to human life at every point, it would not be unprofitable to devote an entire sermon to the sin of adulterating foods; but our present purpose is larger than that. Christ came to save the whole man, body and soul; but since the soul is more important than the body by as much as eternity is longer than time, we are mostly deeply concerned in the consideration of not physical, but spiritual problems. The oil and the incense may properly be regarded as symbolical of truth and morals; the two supreme questions of human life being, "What shall I believe?" and "How shall I live?" In the definition of religion given by the Apostle James, the emphasis is placed just here; he says, "Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." In order to keep one's self "unspotted from the world," it is necessary that a man should first bathe in the fountain filled with blood and thenceforth live on the margin of it. And "to visit the fatherless and widows in their affliction," is but a specific way of setting forth the importance of doing good as we have opportunity unto all men. The religion thus defined is to be kept "pure and undefiled, before God." To counterfeit is to be "cut off from among His people." If Nadab and Abihu were destroyed for offering strange fire in their censers, how much more shall he be condemned who presumes to trifle with the formularies of truth and morals as given in the Word of God.

And this is the prevalent sin of our time. An article by Senator McCumber, on the adulteration of foods begins thus: "We are living in an artificial age." If this be true with respect to material things, it is much more so in the religious province. It is the fashion to follow opinion rather than the divine prescript in the formulation of both creeds and moral codes.

I. Take, for example, *the doctrine of God*, which is the underlying fact in religion.

The teaching of the Scriptures at this point is perfectly clear. God is set forth, on one hand, as the First Cause or Creator of all; as it is written, "In the beginning God created." And the things which He created were "each after his kind."

Just here physical science enters, presenting a series of indubitable facts followed by a procession of gratuitous inferences terminating in a hypothesis called Evolution. In evolution properly so called, which is distinctly materialistic, there is no room for any divine interposition. If one is moved to ask, as Napoleon did of La Place, "What becomes of God in your philosophy?" the answer is, "We have no need of God." If He is needed at all it is only as *Deus ex machina*, and then only so far forth as may be necessary in order to account for the primordial germ. The germ thus produced is spun out into space and left to develop itself through star-dust and chaos into the present order. President Lincoln once said to an importunate office-seeker, "I assure you I have very little influence with

this administration." In like manner it may be said that if there be any God in the philosophy of evolution He has very little to do with the process. He is simply an absentee God.

And God is set forth in the Scriptures, also, as a Father.

He has a father's love toward all His children; eyes to see their distresses, ears to hear their complaints and an omnipotent arm to help. When we speak of Him as the Hearer and Answerer of prayer, we mean that He can turn aside, if necessary, the common order of nature in order to succor and save those who call upon Him. To say that the universe is so framed as to make a miracle impossible (and every answer to prayer is a miracle) is simply to affirm that God created a machine only to imprison Himself in it; or, in other words, that the law is above the law-giver. To those who hold such a philosophy, there can be no Providence and no rationale of prayer. Sir John Franklin, on his first polar expedition, was greatly moved by the apparent indifference of the Equimaux to religion. To his question, "Do you not believe in God?" they answered, "We do not know whether there is a God or not; but we are so cold and dreary in this country, that, if there be any God, we are sure He is afar off and has forgotten us." To such a conclusion must all arrive who, in lieu of revelation, or by trifling with it, have framed a theology of their own.

And what is the result? Pure and simple idolatry.

The only true God is the God who has revealed Himself in His inspired word. A god created by human fancy or imagination is as really an idol as a brazen Buddha or the mud fetish in an African kraal. To worship Law or Energy or an indefinite "Something that Maketh for Righteousness," or anything else except the paternal Creator set forth in the Scriptures, is only a more refined sort of paganism.

And what is the remedy? It is to return to the authoritative prescript. To the law and the testimony! Jesus said to the young ruler who desired to know the way of eternal life, "What readest thou?" probably pointing to the *shema* or frontlet worn between his eyes, on which was written: "Hear, O Israel! The Lord thy God is one Lord: and thou shall love the Lord thy God." Let us renounce our idols! The only God in the universe who is worthy of worship is He who said, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage; thou shall have no other gods before Me!"

II. Or, take *the Moral Law*.

Here again we observe a current fashion of dilution and adulteration. The formulary of the Scriptures is plain. The Law is given in two great historic symbols; to wit, the Decalogue and the Sermon on the Mount, which is Christ's exposition of the ancient law. We profess to accept the Bible as our "infallible rule of faith and practice." The doctrine of God as given therein is the basis of theology, as our infallible rule of truth; and

the Ten Commandments as the basis of ethics are our infallible rule of conduct.

But great liberties are taken with the Moral Law. It is affirmed in some quarters that the Decalogue was not delivered amid the thunders of Sinai or written on tables of stone; but was merely a collection of precepts arranged in an arbitrary manner by common men in the process of the ages. And as to the Sermon on the Mount, we are informed that we cannot be at all sure that Jesus ever uttered it. This being so, it follows of course that there is no singular authority attaching to the Moral Law.

Law itself is reduced to a mere convention. And sin is not "any want of conformity unto or transgression of the divine law," but merely a disease, which shows itself in kleptomania, or dipsomania, or other forms of "mania," which call not for moral therapeutics, but for treatment by *materia medica*. And repentance is simply a sort of melancholia. When David, having come to himself in the matter of Bathsheba, climbed the winding stairs to his closet on the housetop, wringing his hands and crying, "Have mercy upon me, O God, according unto Thy loving kindness, and according unto the multitude of Thy tender mercies blot out my transgressions; for I have sinned against Thee!" he was merely suffering from nightmare. The same is true of the publican who prayed, "God be merciful to me, a sinner!" And of Paul in his despairing cry, "O wretched man that I am!" Such is the inevitable consequence of trifling with the

authority of the Moral Law. The process is that which was suggested to Pericles who, having refused to enter into a negotiation which involved a violation of one of the popular tablets, was urged to evade its authority by turning its face to the wall.

What is the result? In every quarter where the Law is thus tampered with, you will find an awful deterioration of morals. One by one the Commandments go: the first, the second, the third ("Who fears God," asked Dr. Dale, "in these days"?); the fourth (Else why the common desecration of the Sabbath?); the fifth (Is not filial reverence out of fashion?); the sixth (Were ever homicide and suicide more prevalent? Was ever life cheaper than now?); the seventh (Weep for the lost sanctity of the marriage tie!); the eighth (Farewell the stringent lines and boundaries of common honesty!); the ninth (Welcome duplicity!) and the tenth; since, when the twin motives of love and fear toward God are obliterated, a man can afford to forget magnanimity and live for himself alone.

And what is the remedy? A return to the prescript of the Law. Blackstone's definition of law is, "A rule of action." As gravitation is a rule of action in nature, so is the Moral Law in human life. And this law is not a convention, arrived at by a conference of its subjects, but an edict of the Law-giver. To trifle with the formulary is to endanger character. Rowland Hill was right when, a visitor having remarked that he did not recognize the binding character of the Decalogue, he called

his butler and said, "Show this man the door and watch the silver until he has gone out!"

III. Or, finally, take *the Gospel.*

Now the Gospel is a very simple thing. It is all briefly comprehended in the words: "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have eternal life." But this Gospel is so tampered with in some places that its features are unrecognizable. The three fundamental facts on which it rests are the Incarnation, the Atonement and the Resurrection of Christ. And these three are not denied. O, never denied! But they are all explained away. How are we to understand the words recently uttered by the pastor of one of our evangelical churches: "It in no wise affects the real power of Christianity whether we believe in the doctrine of the virgin-birth of Jesus or not?" Or how are we to interpret the statement: "The saving power of the Gospel is not in the death, but in the life and example of Christ?" Or what is the meaning of the intimation that it is immaterial whether His resurrection be a fable or an historic fact?

The result of such trifling with the landmarks of faith is spiritual atrophy. In a congregation where the Gospel is thus dispensed with, you will find no revivals; much talking about a "new evangelism," perhaps, but no real outpouring of the Spirit and no ingathering of souls. Of course, there are no conversions. Conversions from what, or to what? And in the same

quarter you will hear lamentations over the dearth of ministerial candidates. For why should young men offer themselves to a ministry that has nothing to preach but "ifs" and "perhapses." The only temple of divine service which any man can afford to enter, is that which is supported by the two pillars, Jachin and Boaz, the pillars of authority, "I am strength," and "I will sustain thee."

What is the remedy for such a condition of things? It is to get back to the preaching of Christ. He set forth an exclusive Gospel. Let the exclusiveness of His Gospel never be lost sight of. He drew certain lines hard and fast; let no man obliterate them.

He drew a line between Himself and all other teachers. He never consented to be a mere "good rabbi." He acknowledged no peers. If He meant what He said, "No man cometh unto the Father but by me," then Plato and Epictetus and Marcus Aurelius and like philosophers are never to be mentioned in the same breath with Him.

He drew a line between Christianity and all other religions. Not that there is no good in other religions, but that only one has the saving power. "There is none other name given under heaven or among men whereby ye must be saved."

He drew a line between the Bible and all other books. In all His teaching He consistently referred to it, not as one of the masterpieces of literature, but as absolute truth and the Word of God. He prescribed it as our one, only

and infallible rule of faith and practice, saying, "Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me."

He drew a line between His Church and all other organizations that ever were framed, saying, "On this rock (that is, the affirmation of His divinity in the words, 'Thou art the Christ, the Son of the Living God!') I will build my church; and the gates of hell shall not prevail against it!"

He drew a line between His followers and all others, saying, "He that believeth in the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." In other words, those who accept Christ as their Saviour are saved, and all others are lost. The question is not whether we like this statement or not, but whether Christ made it. If so, as Christians we are bound to receive it.

When it is intimated that truth and morals are being corrupted in many quarters, this is not to say that the world is going wrong. In the last century the number of those who profess to be in some sort of relation with the Gospel of Christ has increased from two hundred millions to five hundred; from which it is obvious that a margin for large numbers of unbelievers in the Church may be allowed and still leave room for confidence that the hands move forward on the dial. It is important to say, however, that while the great multitude of believers have not bowed the knee to Baal, there is undeniably much of error and falsehood propagated in the Christian

name. The wheat and tares must needs grow together in God's field until the harvest. The church is in no danger, but there is imminent danger that many will lose their moorings and drift away into doubt and unbelief. So let us unceasingly emphasize the importance of loyalty to the oracles of God.

To be thus loyal, however, is to confront the charge of bigotry; for it is a singular fact, that in these days, "liberalism" is synonymous with a denial of the Scriptures. But can a man who sincerely calls himself a Christian be more liberal than Christ? Or can there be a broader liberalism than that which announces the free grace of God? It is possible for all men to accept His overtures of mercy; "The Spirit and the Bride say, Come; and whosoever will, let him take the water of life freely." The King's highway runs across an open country, between the two hedges of Law and Gospel, to heaven's gate; and that gate is open wide enough to admit all who believe in Christ. Over it you may read this legend: "There shall in no wise enter anything that worketh abomination or maketh a lie; but they which are written in the Lamb's book of Life." This is the old, plain, only, scriptural way of salvation; "the way the holy prophets went, the way that leads from banishment, the King's highway of holiness." This is the way; walk ye in it.

SONSHIP.

PRIDE OF BIRTH.

"Whose son art thou?" I Samuel 17: 58.

A wonderful thing had happened in the valley of Elah. The armies of Israel and Philistia had long been facing each other from the opposite hills, and now the deadlock was broken. A boy of seventeen had gone out against the champion of Philistia and slain him. The victor was a mere stripling. The camp was ringing with his praises. The king from his pavilion had seen the boy go forth, with a sheepskin about his loins and a sling in his hand. He had seen him swing the leathern thong once, twice, thrice and cast the stone; and, lo! Goliath fell. In the midst of the shouting that followed, the king turned to his commander-in-chief and said, "Whose son is this youth?" Observe, he did not ask, "Who is he?" but, "Whose son is he?" On Abner's replying, "O king, I cannot tell," he repeated his question in practically the same form: "Inquire whose son the stripling is?" And when Abner came back with David himself, in whose hand was the gory head of the Philistine, the king again asked, "Whose son art thou, young man?"

Why so? What difference did it make whose son David was? A man is not responsible for his forebears;

he can only answer for himself. He had no voice in the choosing of his parents; but he is bound to determine what manner of man he himself will be. And Saul was the last man in the world to be over-particular about a man's lineage, since he was himself only a farmer's son, picked up by a prophet while hunting his father's asses on the hills. But this is usually the case; trust a parvenu to be a tuft hunter! The important fact is, that, whether a man be high-born or low-born, he is as Cervantes said, "the son of his own works." A weaver in the Highlands used to make this daily prayer, "O Lord, give me a good opinion of myself!" This is one of the things which cannot be inherited.

> Our joy is not that we have got the crown,
> But that the power to win the crown is ours.

Nevertheless there is something to be said for the family tree. "Blood is thicker than water." It is a grave misfortune for a man to be lacking in family pride. I do not recall which of the poets wrote,

> My ancient but ignoble blood
> Has flowed through scoundrels ever since the flood;

but, whoever he was, he betrayed a most vulgar taste.

I. It will be observed that David had no contempt for his ancestry. His answer was to the point: "I am the son of thy servant Jesse, the Bethlehemite."

We know little of Jesse, save that he was a good man. Tradition says he wove veils for the sanctuary; if so, this was purely a labor of love. His business was that of

a farmer. It would appear that his possessions were chiefly in sheep and goats. His wife, the mother of David, is mentioned but not named, from which we infer that she was modestly devoted to her calling as a farmer's wife.

The thing to be observed in this connection is that, humble as the parentage of David was, he was not ashamed of it. This is evident not only in his answer to Saul's question, but from a subsequent event, which occurred after he had become familiar with life at court. When by the king's displeasure he had been driven to seek shelter in the cave of Adullam, his old father and mother, dispossessed of the farm at Bethlehem, sought him there; and David, ill satisfied with the scanty comforts which the humble cave would afford them, took them across the border to the king of Moab and committed them to his care, saying, "Let my father and my mother, I pray thee, be with you, till I know what God will do for me" (I Sam. 22:3).

All blessings on those who cherish and practice the homely grace of filial piety. It is probable that some of my present readers are farmers' sons and daughters. If so, when the old father comes to town to visit you, his hands horny and his clothes out of fashion, will you blush for him? Or if the old mother pauses to gaze at the sights and look in at the windows along the street, will you be impatient of her? True, her face is seamed with crows' feet and wrinkles, but they are lines of beauty to the eyes of love. They tell of weary watch-

care, of long nights and aching arms. Dear mother, queen of the world! Be it known to all young people that the fifth Commandment has lost neither its imperativeness nor its promise: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

But why should David have been proud of his descent from Jesse? Or why should we make mention of our parents? Wherein have they enriched us? What have they bequeathed to us?

A Name, to begin with.

If it be an honorable name so much the better. A title and coat-of-arms can add little to it. In any case we shall have our hands full to live up to it.

And, perhaps, *a Patrimony* also.

If it be little, let us improve it; if great, heaven help us! There are rich men's sons who use their inheritance to the honor of their fathers and their own. All praise to them! But shame and contempt upon such as take advantage of the results of parental industry to live in indolence; who earn their bread only by the sweat of their fathers' brows. Non-producers, be they rich or poor, are tramps and cumberers of the ground, since they add nothing to the world's exchequer, to the good of their fellow men or the glory of God.

And there is an inheritance, also, of *Physical Traits.*

"Like father, like child." How often we hear it said, "He looks like his father," or "She is the very image of her mother." The great stature of the inhabitants of

Potsdam, the old capital of Prussia, is often remarked upon. It came about in this way: Two hundred years ago Frederick the Great conceived a desire to have about him a bodyguard of stalwart men. He recruited them from all parts of the world, by methods just and otherwise. And it is their descendants whom you see, tall, large-boned and stalwart, in Potsdam to-day.

Our parents transmit to us also, in less or greater degree, their *Mental Characteristics.*

It was calculated by Ribot, the scientist, that not less than forty per cent. of the illustrious poets of English literature have been descendants of those who had drunk at the Pierian Spring. The inheritance of genius has been obvious in the Plinys and Senecas, the Pitts and Sheridans and Wilberforces, the Haydens and Humboldts, the Adamses and Harrisons, and innumerable others who have made their influence felt as gifted men.

But there is one thing which cannot be inherited; to wit, *Character.*

At this point every man must needs be a self-made man. The "empiric character," of which Kant speaks, is not character at all, inasmuch as it involves no moral responsibility. We are, indeed, all handicapped in one way or another by the transmission of moral weakness, but never in such measure that by manly struggle we may not overcome it. In the light of this fact the address of Wordsworth "To the Sons of Robert Burns," poor Burns with his sordid vices, has a pathetic significance:

Ye now are panting up life's hill;
'Tis twilight time of good and ill,
And more than common strength and skill
Must ye display,
If ye would give the better will
Its lawful sway.

Strong-bodied if ye be to bear
Intemperance with less harm, beware!
But if your father's wit ye share,
Then, then, indeed,
Ye sons of Burns, for watchful care
There will be need!

Let no mean hope your souls enslave;
Be independent, generous, brave!
Your father such example gave,
And such revere!
But be admonished by his grave,
And think and fear!

II. We must go further, however, with the lineage of David.

In the Gospel of Luke we find it traced to its beginning: "He was the son of Jesse, who was the son of Obed, who was the son of Boaz," and so on until we come to "Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam" (Luke 3: 32-38). Thus it returns to Adam as the *fons et origo* of the race. But why should it be regarded as important to trace one's genealogy to the first man?

First, because we have inherited from him *our dignity as men.* We belong to the highest and dominant

order of life. It is a great thing to be able to say, *Homo sum!* When Plato was asked to define man, he said, "He is a featherless biped." The next day one of the cynics appeared at the Academy with a plucked fowl, saying, "Behold your man!" To a Darwinian this may be a satisfactory statement of the case, but not to one who possesses a just family pride. The author of "The Simple Life" is fond of saying that "man is the half of God." But man is neither the half nor the quarter nor any segment of God. It is sufficient to meet all the demands of self-respect to say that our life is a spark thrown off from the infinite life of God.

And from Adam we get, also, *an inheritance of equality.* Any man may look any other in the face and say, "By nature I am as good as thou." All our family trees grow in the same forest. This is the fact that stands forth in Paul's statement to the boastful autochthons of Athens: "God hath made of one blood all nations of men"; and in the Preamble of our Declaration of Independence, "All men are created equal and endowed by their Creator with certain inalienable rights"; and, in Burn's ringing words,

> A prince can mak' a belted knight,
> A marquis, duke, and a' that;
> But an honest man's aboon his might,—
> Guid faith, he maunna fa' that!
> For a' that, and a' that,
> Their dignities, and a' that;

The pith o' sense, and pride o' worth,
Are higher ranks than a' that.

In the light of this proposition it is clear that no man is warranted in putting on airs. You may refuse to sit at table with a black man; but if there is any truth in Scripture, you will have to do that when you get into the kingdom of heaven: for it is written that they shall come from the east and the west, and from the north and the south, and sit down together at the marriage supper of the Lamb. And they shall sing a new song, saying, "Thou art worthy, for thou hast redeemed us out of every kindred and tongue and people and nation, and hast made us kings and priests unto God."

But there is another inheritance transmitted from Adam to us and to all the children of men which is not so pleasant to contemplate, namely, *Sin*.

The doctrine of original sin as formulated in the New England Primer,

In Adam's fall
We sinnéd all,

is repudiated in many quarters nowadays. No matter, let is pass. We need not be strenuous about the phrasing of the fact. "Heredity" will answer just as well. All who are keeping abreast of current discussion are prepared to concede that something, which does not make for righteousness, comes down to us in the current of our ancestral blood. It makes no difference what you call it; the fact is not disputed; something is wrong

with us. Paul puts it on this wise: "There is no difference; all are concluded under sin." The universal consciousness responds, Yea and Amen. We are all sensible of a war in our members; "the good that we would, we do not; and the evil we would not, that we do." And, struggle as we will, we seem unable to extricate ourselves from these hereditary bonds. No man, by his unaided effort, can overcome them. We are all driven at last to Paul's despairing cry, "O wretched man that I am, who shall deliver me?"

III. But the lineage of David goes further still. "He was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God" (Luke 3:38). Here we have the natural descent of man from God. As it is written, "So God created man in His own image; in the image of God created He him. And He breathed into his nostrils the breath of life, and man became a living soul."

To this there has been a universal consent, among all nations from the beginning. The supreme king of the Olympian gods was Jupiter, or Zeus-pater. The chief of the Norse gods was Al-fadir, that is, Father-of-all. The poet Aratus, from whom Paul quoted in his discourse on Mars Hill, says, "We are also his offspring." Thus the natural Fatherhood of God has been admitted on all sides.

But if the Scriptures are to be believed, this fact has little bearing on the doctrine of eternal life, since the

race, though originally created in the divine likeness, has fallen from its high estate through sin. The inheritance has been forfeited and the children are disowned by their own act. Their position is set forth in the Parable of the Prodigal Son "in the far country"; he went away from home, wasted his substance in riotous living and degenerated into a feeder of swine. This picture is true to life; or, as Coleridge would say, "It finds me." We know that sin has driven us into exile; and we know that without holiness no man shall see God.

We are obliged to turn therefore from the natural to the spiritual sonship which is revealed in the Gospel of Christ. It is written, "We have not received the spirit of bondage again to fear, but have received the Spirit of adoption whereby we cry, Abba Father." The restoration, thus referred to, is accomplished through the intervention of the Only-begotten Son, who goes out into the far country "to seek and save the lost." He finds the prodigal and brings him back to the Father's house; where we behold him sitting at table with the signet ring and the best robe on him. In thus interposing in our behalf Christ becomes "the first-born among many brethren," and Elder Brother of all who believe in Him.

The steps in this restoration are as follows:

First, Faith; as it is written, The only-begotten Son "came unto His own, and His own received Him not; but to as many as received Him to them gave He

right to become the sons of God." Observe, "to as many as received Him." For "he that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth upon him."

Second, Regeneration. With this we have nothing to do. It is wrought, "not by the will of flesh, nor by the will of man but by the will of God." The moment a man accepts Christ as his Saviour the transformation takes place. It is a new birth; or, as in the original, "a birth from above." And Jesus said, "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God."

Third, Assurance. "The Spirit beareth witness with our spirit that we are the children of God."

Fourth, Sanctification. This is wrought under the influence of the Spirit, which the Elder Brother breathes upon us, saying, "Receive ye the Holy Ghost." By this influence we are enabled to grow in grace and in the knowledge of our Lord and Savior Jesus Christ; in other words, to build character; the fruits of the Spirit being love, joy, peace, longsuffering, gentleness, goodness, faith. Furthermore, we are thus equipped for service. The last we see of the prodigal son in the parable, he is sitting at the table amid sounds of laughter and merrymaking. But if that were all, it would have been, indeed, a strange home-bringing. We are quite safe in supposing that, the day after his return, this son went out and helped to reap the harvests in his father's fields. By the influence of

the Spirit we are qualified to perform the work assigned to us in the kingdom of God.

The *fifth* and final step brings us to Eternal Life. "Now are we sons of God, but it doth not yet appear what we shall be." "If sons, then heirs; heirs of God and joint heirs with Jesus Christ to an inheritance incorruptible and undefiled and that fadeth not away." This is Eternal Life. The Father's house! Home at last!

All this is accomplished through faith in Christ. If David himself were asked as to his pride of birth, he would surely reply, "My boast is in no earthly lineage but in my relation to Christ." For he was a Christian if ever there was one, though he lived a thousand years before the beginning of the Christian era. He saw Christ afar off and sang His praises. Not once in the Psalter do we come upon the name of Jesse or of Adam; but the songs of David are full of references to the coming Christ.

If we must needs boast, we also shall glory in our vital relation with the Elder Brother who brings us back to God. In Him we regain our lost inheritance. By Him our forfeited crown is restored to us. It is for us, however, to say whether we will receive it. When Samuel came up to Mizpah to anoint Saul as king of Israel, the young man could not be found; and those who went seeking him returned with the words, "Behold, he hath hid himself among the stuff." The gospel is a call to royal honors. Come, take thy

crown! But alas! there are multitudes who hide themselves among the stuff and will not hear it. Friend, your crown awaits you. Will you allow Christ to bring you back to God? This done, it remains only to quit yourself like a high-born man. "If ye be risen with Christ,"—that is, into newness of life,—"seek those things which are above, where Christ sitteth at the right hand of God!"

CHARACTER.

FOUR THINGS NEEDFUL.

"Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." I Corinthians 1: 30, 31.

Adam in the Garden of Eden had all that his heart could desire, all that was necessary to make his happiness complete, with the exception of one thing; to wit. Character. If he was ever to have Character, he must win it. He must pass through an ordeal in order to show himself a man. Up to that point his virtue was mere innocency, which is wholly negative, like the immaculateness of a marble statue; hence the necessity of the forbidden tree. In eating of it Adam lost all, not only the joys of Paradise but, infinitely worse. the opportunity of winning a positive Character for himself and his children after him.

Life was destined to be thenceforth a bundle of wants. As a shell cast upon the shore still murmurs of the sea, so does the soul of man long for its lost inheritance. It would not be satisfied, however, with the pleasures of the Garden; it must have, in order to its final satisfaction, the thing which Adam failed to win, that is, Character. In that word is represented the deepest longing of the race; and that longing can be met

only in Christ. His purpose in coming into the world was not merely to restore the joys of Paradise to the children of men, but to give them another chance to win Character. And this is set forth in Paul's presentation of the matter to the Christians of Corinth. He mentions the four things needful in the forming of Character; and affirms that we have them in Christ and nowhere else.

The first of these is *Wisdom.*

This does not mean knowledge in general, but truth in the province of the spiritual life. The most important things for us to know are not the final analysis of matter or the distance of the fixed stars, but rather the things which concern our relation to God. We want to know whether there is a God and whether we ourselves are immortal and whether there is any way of being delivered from sin. It is in the solution of such problems that we find the wisdom whose "price is above rubies"; and it is precisely here that Christ enlightens us.

He teaches truth; and He alone can speak with authority concerning the problems of the endless life. The agnostic disavows all knowledge of the supernatural. The positivist says, "We can see phenomena, but it is a waste of time to try to account for them." The materialist says, "As to any other world or any hereafter, we can only speculate. We know that we are living here and now; and that is enough. Let us eat and drink, for tomorrow we die."

But here comes Jesus with a philosophy in which "life and immortality are brought to light." We ask

Him to show us God; and He answers, "Have I been so long time with you; and yet hast thou not known me? He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me? We ask Him, "If a man die, will he live again?" and, standing by an open grave, He answers, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." We ask Him if there is any way of being delivered from sin and from the certain fearful looking-for of judgment which accompanies it; and He points to the cross saying, "The Son of man is come to seek and save that which was lost and to give His life a ransom for many. He that believeth in me hath everlasting life." We call ourselves His disciples and, as such, sitting about His feet and taking Him at His word, we solve these problems of the eternal world. It is obvious, therefore, that a man may be very ignorant, as the schools count ignorance, and yet be a very wise man. He may know nothing about the stars, but he has discovered the Bright and Morning Star. He may know nothing about metaphysics, but he has found out the secret of life.

It is not enough to say, however, that Christ teaches truth. He goes farther and affirms, "I am the Truth."

In these words He reduces religion to a personal and vital relation with Him. As Christians we are bound to do more than hearken to Him. Thomas was with Him as a disciple during all His ministery, but he never really

believed in Him till Christ said, "Reach hither thy hand and thrust it into my side"; then he cried, "My Lord and my God!" By faith we appropriate not only the things which Christ teaches, but Christ Himself; and, finding Him, we pass through the halls of wisdom into the possession of life. Paul was a graduate of the University of Jerusalem, a Doctor of Divinity and a Doctor of Laws, yet he reckoned the knowledge thus acquired as mere dross in comparison with what he learned when Christ was made manifest to him. "I am resolved," he said, "henceforth to know nothing but Christ and Him crucified!" He had found religion in a personal relation to Christ and all the remainder of the encyclopedia was relatively of slight value to him.

The second of the essential factors of Character is *Righteousness.*

"Truth is in order to goodness." Doctrine is the foundation of ethics. Righteousness is the principal thing; and the key to righteousness is the word "imputation." It suggests a singular exchange, in this, that Christ takes our sins and gives us His righteousness.

By righteousness we understand, in part, freedom from sin. This is the negative side of it. There is an old score against us by reason of our many transgressions against the Moral Law and it is obvious that no man can build character until that score is disposed of. As well try to run a race with a ball and chain on one's ankle. But the question is, How to get rid of it? Job says, "Though I wash myself with snow water, and

make myself never so clean; yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me." In other words, no man can purge himself from sin; but Christ in the shedding of His blood opens a fountain for our uncleanness. "Come now," He says, "let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So a man becomes negatively righteous or "justified" by believing in Christ who washes away his past sin.

But righteousness is more than innocency. On its positive side it is personal merit. And the question now is, How shall a man acquire merit? Can he make any of his own? "By the deeds of the law shall no flesh be justified." We hear sometimes of "works of supererogation," that is, works over and above the requirement of the law. But such works are impossible, since every moment is laden with its own responsibilities. A man is not rewarded for keeping the law; that is simply what is expected of him. Medals and decorations are not conferred for complying with statutes and ordinances, though chains and imprisonment are inflicted for violating them. Yet without merit no man shall enter into the kingdom.

All over the world there are people vainly trying to make merit; nuns telling their beads, flagellants doing penance, devotees bathing in the Ganges, moralists giving alms. But the only work of supererogation ever wrought on earth was that of Jesus Christ. The law

17,774

required nothing of Him. In becoming subject to it and rendering a perfect obedience He laid up a great reserve of merit. Out of this infinite reserve He imputes righteousness to those who believe in Him. As He took our sins, making them His very own and bearing them in His own body on the tree, so now He gives us His righteousness, making it our very own, as if He threw a garment of "fine linen, clean and white" over us. This is the wedding garment which entitles us to enter heaven. And it is by reason of this imputation that we sing:

> Jesus, Thy blood and righteousness
> My beauty are, my glorious dress;
> 'Mid flaming worlds in these arrayed,
> With joy shall I lift up my head.

And this is acquired simply and solely by faith in Jesus Christ. The one thing that a man can do, which bears the semblance of merit, is to believe in Him; as it is written, "This is the work of God (that is, acceptable to God), that ye believe on Him whom He hath sent."

The third factor in the building of character is *Sanctification.*

This also is by faith in Christ. The man who has gone thus far in acquiring wisdom and righteousness is sure of two things, namely, "no condemnation" and "a title clear to mansions in the skies." One thing more is needed; that is, fitness for a high place of usefulness in the eternal life.

A letter came to me once from an ex-convict which will illustrate the matter in hand. He said:

"*Dear Sir:*

"*A few months ago I came out of Sing Sing. I was guilty of the crime of which I was charged; but I served my time like a man. I am an old-time crook and the police know me. I have had several positions, but they have informed upon me from time to time, and I am unable to keep a place. I want to live a square and honest life. But what shall I do? Will you kindly advise me?*"

The pathos of his situation is clear. But there was only one thing to say to him: "You must begin at the bottom and work up. It is inevitable that the consequences of your vicious life should follow you. But you can live down your record and show by faithful service in humble positions that you are worthy of confidence and so earn promotion; and by patient continuance in well doing you will win out."

Now, this is precisely the case of the sinner who has transferred his sins to Christ and received the merit of His righteousness. He need not be afraid of the past, since it is expiated; nor need he have any misgivings as to his entrance into heaven. But it remains for him, by faithful service in apprenticeship here, to qualify himself for promotion and nobler service.

The secret of sanctification is looking unto Jesus. He is not only our Saviour from sin and our Advocate at heaven's gate, but He is our Exemplar in right living here and now. It is by the imitation of Christ that we grow in virtue, in usefulness, in character; as it is written, "We all, with open face beholding as in a

mirror the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Aye; "by the Spirit of the Lord"; for in this process the Holy Spirit is the vitalizing force. It is the function of the Spirit to bring to remembrance whatsoever Christ has said unto us. He said of the Holy Ghost, "He shall take of mine and show it unto you." It is the Spirit who enjoins upon us the importance of living in the society of Jesus; and, while there, He impresses upon us the likeness of Jesus; so that at length we come "unto a perfect man, unto the measure of the stature of the fulness of Christ." And this is the consummation of Character. We are fitted in this manner not merely to enter heaven, but to enter it as able workmen needing not to be ashamed, wise in the things of the kingdom, skilled in service and ready for the master's word of promotion, "Thou hast been faithful in a few things, I will make thee ruler over ten cities."

The fourth and final factor in the building of Character is *Redemption.*

The sound of breaking chains is in the word. It indicates the final deliverance from the bondage of sin and entrance into the glorious liberty of the children of God.

One of the old-time theologians speaks of three kinds of spiritual life: (1) *In pretio*; that is, deliverance through the ransom which Christ has paid for us. (2) *In promisso*; that is, the hope of heaven by virtue of the

exceeding great and precious promises given unto us. (3) *In semine*; or by foretaste. We cannot understand what eternal life means, since "eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But we have earnests of it. A bunch of grapes now and then along the way makes us yearn for the vineyards of Eshcol. As the transfer of land in the Middle Ages was sealed by the seller placing a bit of turf in the purchaser's hand, so do we occasionally in the closet or at the sacramental table get a glimpse of heaven, giving us to know that it is ours in reversion through faith in Christ.

Thus our longings for Character are realized in Christ. Wisdom, Righteousness, Sanctification, Redemption; what remains to be desired? When Philip Melancthon was dying, one of his attendants asked, "Can we do anything more for you?" He answered, "Nothing is left but heaven."

But where is self in all this? Self is lost sight of. Christ is all. A man who goes to battle with the courage that wins the iron cross is ever self-forgetful. The Christian serves himself best when he forgets self in his service of God.

And where is boasting? God alone has the glory. So Paul says to the Christians of Corinth, who were surrounded by men who were proud of their wisdom, "If any man glorieth, let him glory in the Lord."

Christ is commended to the earnest man who longs

for Character. There is no true Character except that which is formulated by the imitation of Christ. "Talk they of morals? O Thou bleeding Lamb! The true morality is love of Thee!" To undertake to build character without Christ is like trying to produce a tree by gathering a bundle of fagots. Plant the acorn. Faith in Christ is the seed of character. We grow to manhood by growing like Him.

A sermon by Philip Doddridge on the text, "Unto you which believe He is precious," closed with a hymn of his own composition, in which is aptly expressed the satisfaction of the soul that, realizing the philosophy of Paul, rests in Christ and finds its fulness in Him;

Jesus, I love Thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven should hear.

Yes, Thou art precious to my soul,
My transport and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust.

All my capacious powers can wish
In Thee doth richly meet;
Not to mine eyes is light so dear,
Nor friendship half so sweet.

I'll speak the honors of Thy name
With my last laboring breath;
Then, speechless, clasp Thee in mine arms,
The antidote of death.

RENUNCIATION.

"THE GRAVES OF LUST."

"And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted." Numbers 11: 34.

The journey of the Israelites through the wilderness is an apologue of life. In the incident at Kibroth-hattaavah we have the last of four episodes which stand out like living pictures.

The first is the Departure from Egypt. It is estimated by Dean Alford that there were not less than two million four hundred thousand men, women and children in this fugitive host. In addition to these there was a "mixed multitude," made up of aliens, stragglers, half-breeds, "lewd fellows of the baser sort," adventurers with an eye to the main chance, malcontents into whose soul the iron of Egyptian tyranny had entered, but who were by no means in sympathy with the high purposes of the children of Israel. It was inevitable that this contingent should play an important part, for better or worse, in the story of the pilgrimage.

Our army during the Civil War was attended by a mixed multitude of like character—sutlers, gamesters, daughters of the regiment, vagabonds and outlaws of every sort, who were constantly demoralizing the rank and file. They were not infrequently dealt with by "or-

ders from headquarters" and on occasion drummed out of camp.

In our municipal life we groan under the maleficent influence of a "mixed multitude," consisting of political thugs, "floaters," rogues and beggars, anarchists, labor agitators, many of them foreigners who have taken out their naturalization papers, but never caught the genius of our American life. It is greatly to be doubted whether Municipal Reform will ever become an established fact until these people are dealt with, not by the sporadic appeals of electioneering reformers, but by radical, regenerative methods.

In the church, also, there is a "mixed multitude" of loose-thinkers and loose-livers, nominal Christians, some deceivers and others self-deceived, without definite convictions, having no creed and consequently no moral code, superficial and inconsistent professors, in the church but not of it. What shall be done about them? Shall Christians come down to their low level; or, standing by the fundamental precepts of nonconformity, seek to bring them up? This is one of the important problems which must be faced before the church can realize the divine ideal. And that consummation is probably a long way off, since the wheat and the tares must grow together until the Great Day.

In the second of the episodes referred to, we are introduced to a melancholy spectacle. The mixed multitude has done its work. The children of Israel are sitting in the doorways of their tents weeping and la-

menting for the Egyptian flesh-pots. It is true that tears in the Orient lie near the surface: but however this may explain the puerile and mutinous outburst it cannot excuse it. Brave pilgrims these! "O for the fish and melons," they cry, "the luscious melons and cucumbers of Egypt!"

They have forgotten the whip of scorpions, the days of weary toil in the brick-kilns, and the restless nights when they were wont to cry, "Would God it were morning!" The thought that they are journeying to "a land that floweth with milk and honey" no longer stimulates them; the vision has faded; the promises are naught. As for the manna which has fallen about their feet, their soul loathes "this light bread." O patient God, how long wilt Thou bear with them?

The two besetting sins of Israel were murmuring and lusting. And they are the besetting sins of God's people at this day. Has not the Lord brought us out of bondage with a mighty hand and a stretched out arm? Are we not pilgrims and sojourners, looking for a better country, even an heavenly, and a city which hath foundations, whose builder and maker is God? Yet how prone we are to entertain presumptuous thoughts and arraign the appointed course. All heaven is before us; yet we murmur because of inadequate provision made for us along the way. We murmur at our light afflictions which are but for a moment and work for us a far more exceeding and external weight of glory. We weary of angels' food and long for the sordid

pleasures of the world. Better the leeks and onions of Egypt than the bread that comes down from heaven! What matters it that the Pillar of Cloud goes before us and that we have tasted water from the living Rock? Our visions of glory are dimmed by our tears over the commissariat! Of all our sacred songs there is none so hard to sing with heart and understanding as this:

Father, whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at Thy throne of grace,
Let this petition rise:

Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

The third picture is of a carnival, a literal feast of flesh.

The lawless desire of the people is granted. "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp." A miracle? Aye: just as every wind that blows goes forth from the Lord. It is not unusual even now, in the season of the early flight, to see multitudinous flocks of birds, driven helplessly across the desert and falling on exhausted wings. It would have been a miracle, indeed, had God withheld the quails on this occasion. As it was, the desire of the people was granted and their appetite had free rein. They busied themselves all that night gathering and storing flesh

which many of them were destined never to eat. Flesh they have demanded and flesh they shall have. Showers of flesh! They gorge themselves with it. They are surfeited with it. Then the plague. "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people and He smote them." The wrath of the Lord? Yes, precisely as He ever puts His Yea and Amen upon the laws of nature. Plenty and the plague go hand in hand. Gluttony and death. Luxury and decay. Is it not written everywhere in the history of nations and of men?

> The ruling passion, be it what it will,
> The ruling passion conquers reason still.

The wealth-seeker, with his two hands like the insatiable mouth of the horse-leech, cries, "Give! Give!" His eyes turn yellow and his soul is jaundiced. He knows that gold gives satiety without satisfaction: and that it takes wings and flies away, yet he keeps up the mad pursuit until he dies of the plague!

The same is true of all sensual desire. The voluptuary gorges himself till naught but ashes lingers on his lips. The tippler drinks until the habit masters him; drinks until his eyes are red and his flesh sodden; drinks until he reels and totters, lost to shame; drinks until the plague slays him!

So sordid ambition, unrestrained, runs its course. The lust of knowledge makes its lamentation on this

wise, "Much study is a weariness of the flesh." The lust of power has naught to show for its pains but a hollow panegyric and a faded wreath. Here is Alexander longing for more worlds to conquer and dying of fever after days and nights of drunken revelry. You may thrust him aside with your foot. Dead of the plague!

The last of the episodes referred to brings us to Kibroth-hattaavah. "God's Acre" is usually a place of sacred associations. We lay memorial flowers upon the mounds and lovingly call up sweet memories of the past. But here at Kibroth-hattaavah there are only "graves of lust."

Over the doorway of this Necropolis is the inscription, "Vanity of vanities." Here lie the victims of inordinate desire: lust of the flesh, lust of the eye, pride of life. Here is the tomb of that rich fool, who was crushed under the weight of his full storehouses; of Esau, choked by his mess of pottage; of Salome, who danced herself to death; of Pilate, "Cæsar's friend"; of the young man, who "went away very sorrowful because he was very rich"; of Haman, "hoist with his own petard"; of Lot's wife, ruined by her love of Sodom. Here are two graves side by side inscribed, "Ananias and Sapphira; slain for lying unto God." Here are three graves marked, "Korah, Dathan and Abiram; swallowed in the gulf of overweening ambition." All dead of the plague! Victims of self-indulgence.

Who shall be held responsible? It is the ordinance of nature, on which the divine decree has placed its sanction. The record runs thus, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

What is the lesson? There are two levels of life; to wit, the high level of the Spirit, and the low level of the flesh. As it is written, "They that are after the flesh mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be. So then they that are in the flesh cannot please God."

This is not to say that the desires of the flesh are intrinsically wrong. By the ordinance of nature we eat and drink: it is only our over-eating and over-drinking that bring the plague upon us. We are bound to seek a livelihood; and by the same token we are permitted to delight ourselves "in the ways of our heart and in the sight of our eyes." But when we seek gold, pleasure or worldly emolument to the exclusion of better things, we lose our divine heritage and provoke the wrath of God. An eagle, in pursuit of food, pounced

upon a carcass on a floe of floating ice; so far so good; but it tarried so long at the banquet that its wings were frozen fast and death overtook it. Man has a soul to soar like the eagle; and like the eagle he must eat to live. Woe to him who forgets his heavenward flight in the absorbing pursuit of lower things!

Think of the loss involved in it. The loss of Canaan for a mess of quails! All these Israelites were, for their murmuring and lusting, shut out of the Land of Promise. Not all were buried at Kibroth-hattaavah; their graves lay all along the way. Moses himself did not escape the stern decree. He climbed the mountain and looked over on the "sweet fields beyond the swelling flood" but was not permitted to enter in.

O lonely tomb in Moab's land
On dark Beth-peor's hill,
Speak to these curious hearts of ours
And teach them to be still!
God has His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him He loved so well.

But the life of the Spirit! Ah, this is worthy of men divinely born and destined to the heritage of kings. It means something to have come out of Egypt; to have left the land of flesh-pots and of leeks and onions and cucumbers; to have left the orgies of the golden calf as well as of the thankless toil in the brick-yards. It means something to have the great promise of a bet-

ter country where every man shall dwell in peace under his own vine and fig-tree.

And incidentally, it means struggle all along the way; because the flesh lusteth against the Spirit. "O wretched man that I am, who shall deliver me out of the body of this death?" The old nature is in perpetual conflict with the new; the old man in close grapple with "the new man in Christ Jesus." Our constant temptation is to look backward and to be drawn again into the swirl of passionate and inordinate desire. It is like the terrible pull of the "sea-puss," which drags the boldest swimmer into the danger of a resistless tide. Lust of the flesh, lust of the eye and pride of life! O let us take heed and beware of it.

In the end all ambitions come to naught except one, that is, the desire to live for God. And to this we are covenanted, as His people. In our exodus from the former life which we lived in the flesh we have paused at the flaming mountain and heard the voice, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me!" Self is the Dagon that ever stands up against God. Hence it behooves us to put down Self, Self-will, Self-indulgence, Self-worship, and to spend and be spent in devotion to God.

It is related of Lady Huntington that, after spending years in worldly pursuits and pleasures, oblivious of all higher demands upon her time and energy, she seemed to hear, in attendance on a royal function, under

the glittering lights and amid the confused sounds of laughter, the voice of her mother teaching her again from the Shorter Catechism, "What is the chief end of man?—The chief end of man is to glorify God"; and then and there she changed the manner of her life.

But is it possible to be in the world yet not of it; to live to the Spirit, to deny self and glorify God? Let Paul answer. He was of noble birth and liberal education, a member of the highest court of Israel with a boundless outlook of honorable promotion. But when he met Jesus on the Damascus highway, he stood for a while at the gateway of Kibroth-hattaavah, and there buried all. In that graveyard he left a mausoleum bearing the legend, "Here lies Saul of Tarsus"; and the man who went upon his way, was a new man, Paul the servant of Jesus Christ. Hear him:

"If any other man thinketh that he hath whereof he might trust in the flesh, I more: but what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung; that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death: if by any means I might

attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind (farewell to the lusts of the flesh!) and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus!"

Is it possible? Ah, yes! Egypt behind, Canaan before, and the graves of lust along the way. Bury them all, beloved, till nothing is left but the ambition to glorify God. His we are and Him we serve. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

NON-CONFORMITY

THE TRANSFIGURED LIFE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed (transfigured) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12: 1, 2.

We are accustomed to think of Paul as a philosopher, a theologian, a logician and a dialectician; but he was more than that; he was an expert rhetorician or master of words.

"Words are things," said Mirabeau; and he knew whereof he spoke, for it was he who thundered from the Tribune with matchless power in behalf of the Third Estate. His aphorism was repeated by Lord Byron, "Words are things; a drop of ink falling, like dew, upon a thought makes thousands think."

In approaching our subject, we enter upon a study of words. Paul's proposition is the Secret of a Successful Life; and we shall observe how his words fall into their appropriate places like the stones in an arched gateway.

The key-stone of his argument is the word "Sacrifice."

This is the initial word in the Art of Christian Living; for the life of a Christian begins with surrender, or self-immolation; as Jesus said, "If any man would come after me, let him deny himself, take up his cross and follow me."

The word "body" is used here by Paul in its most comprehensive sense; being suggested by the similitude of the altar, on which the body of the sacrificial victim was laid. It is intended to include the whole man.

The ground of this self-immolation is contained in the word "reasonable," literally, *logical*. A man is not asked to follow Christ without weighing the matter *pro* and *contra*. "Come now, let us reason together, saith the Lord." And the rationale of the demand is found in a just consideration of "the mercies of God."

Then follows the gist of the argument; to wit, "that ye be not conformed to this world, but transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God."

The pivotal word here is "world."

By this we are not to understand the world of nature, of course; since a thoughtful man "looks through nature up to nature's God." Nor does it mean the world of affairs; since Jesus says in His sacerdotal prayer, "I pray not that Thou shouldest take them out of the world"; and again in describing His disciples, "A city set on a hill cannot be hid"; and again, "Let your light so shine before men that they may see your good works and glorify God." The reference is to that self-centered world in which men and women, made in God's likeness, are absorbed in self-interest rather than in the glory of God. The great sin of the world is selfishness, or, self-will; which is manifested in three specific forms; to wit, "lust of the flesh, the lust of the eye and the pride of

life." The evil is not in the flesh, but in fleshliness or sensuality. The evil is not in the eye, but in its inordinate desire as seen in lust, avarice, covetousness and sordid ambition. The evil is not in life, only in the vainglorious conceit which rests on its adventitious conditions and separates the soul from God.

We come now to Paul's statement of our relation to this self-centered world. This is suggested in two words the first of which is "Conformity."

To be conformed to this world is simply to fall in with its way of thinking and doing. It is to be "taken up in the lips of talkers" and to "run with the multitude to do evil." It is to adjust one's self to public opinion with a view less to duty than to expediency; like the royal chaplain who held office under four reigns and so veered with the vicissitudes of politics that he could boast:

> And this is right, I will maintain,
> Whatever men may say, sir,
> That whatsoever king may reign,
> Still I'll be Vicar of Bray, sir.

The Non-conformist on the other hand is one who does his own thinking, subject only to divine authority. He is "in the world but not of it." He regards himself not as a citizen of this world but as a pilgrim and sojourner, like Abraham who dwelt in tents, "looking for a better country even an heavenly and for a city that hath foundations whose builder and maker is God."

But the word which Paul uses as the antithesis of

conformity is not non-conformity but "Transformation," literally, *Metamorphosis.*

We shall understand this word best by observing that it is the very one used in connection with the transfiguration of Christ. In our case the process is radical and revolutionary, being identical with that of which Jesus said, "Verily, verily I say unto you, except a man be born again he cannot enter into the kingdom of God."

But how is this vital change effected? Paul says it is by "the renewing of your mind." The word "Mind" is here used comprehensively, to indicate our whole moral nature, as when we say, "What is your mind?" meaning what is your disposition or inclination toward any particular thing.

It involves the intellect, in the necessity of the case; since, as Paul elsewhere says, "The natural man receiveth not the things of the Spirit, for they are foolishness unto him, and he cannot know them, because they are spiritually discerned." The unrenewed man is blind to any just consideration of God or of life and immortality or of moral responsibility or of any other of the great verities of the spiritual life.

This change involves the conscience also. The conscience of an unrenewed man is like the deflected needle of a compass; being so perverted by sinful habit, that it no longer performs its normal function but confuses "the worse and better reason"; wherefore it is not enough to say of any one that he is a conscientious man, unless we

have reason to believe that his conscience has been rectified and adjusted to the mind of God

A good deal is being said, particularly in England, about "the Nonconformist Conscience"; a phrase coined in derision, but full of noble meaning. The conformist conscience is one that consults expediency, falls in with fashion, explains away duty and coquets with sin. The nonconformist conscience is properly one that adheres to the right regardless of consequences. It is a Puritan conscience; it is a scrupulous conscience; it is conscience with a fine edge. It hates sin, abhors and loathes it. Its principle is not outward avoidance but inward aversion. It shuns casuistry and courts obedience. The three youths in Babylon spoke as nonconformists when, despite the royal edict, they said, "Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up!"

The contrast between the conformist and non-conformist may be observed in the relative attitudes of Abraham and his nephew Lot toward the sinful life of Sodom. When the king of that accursed city offered to share the loot of battle with Abraham, he received this answer, "I have lifted up my hand unto the Lord, the possessor of heaven and earth, that I will not take from a thread even to a shoe lachet of anything that is thine." But Lot, when he separated from Abraham, "journeyed toward the East, and pitched his tent toward Sodom"; he drew a little nearer, from time to time, until passing through the gates he became a citizen; and, though "his

righteous soul was vexed," he dwelt there prosperously until he managed to escape, "yet so as by fire."

The man who is really "transformed by the renewing of his mind," has an ever-increasing love for truth and duty. He esteems righteousness for its own sake and hates sin because it is essentially hateful. His life is a protest against whatsoever worketh abomination or maketh a lie; and the legend on his shield is, "Touch not, taste not, handle not!"

The result of this vital change is thus indicated, "That ye may prove what is that good and acceptable and perfect will of God." The pivotal word here is "Prove"; that is, certify or know to a certainty.

The secret of the higher life is to know the divine purpose concerning us and to adjust ourselves to it. All our mistakes are due to the fact that we are at cross purposes with God. In the making of a temple it is important that the architect and the builder should understand each other and work harmoniously, else the result will be an anomalous structure. The word for character-building in the Scriptures is "edification," literally, "temple building." God is the architect of the temple, we the builders. It is necessary to success, therefore, that we should know "what is that good and acceptable and perfect will of God."

And this can only be done by coming into vital touch with God. In the account of the transfiguration of Jesus it is written, "As He prayed, the fashion of His countenance was altered." Prayer is communion with God.

The moment a man really touches God in this manner he is thrilled through and through with the divine spark and the renewing of his mind is an accomplished fact. Prayer is through Christ. In other words, the point of contact is acceptance of Christ; as He said, "No man cometh unto the Father but by me."

But what is our personal relation to this matter? God is the author of the new life, yet everything depends on us; else how could the apostle have said, "I beseech you, brethren?" In the current philosophy of our time a great deal is said of heredity and environment as the important factors of character; but there is a third factor, more important than either; to wit, volition. Let a man say from his inmost heart, "I will," and he makes himself master of both heredity and environment. The root of the whole matter is choice, and that rests in our sovereign wills. We are all alike victims of heredity and creatures of circumstance; in this respect there is little or no difference among us. But let a man hear and see God in Christ, as Paul did on the way down to Damascus, and answer, "What wilt Thou have me to do?" and he can defy all his forebears and prove himself superior to all adverse conditions. God is the Arbiter of human fortune, but He perpetually stands sponsor for the man who stands with Him.

The duty of nonconformity as here set forth rests upon all sorts and conditions of men. Let no one delude himself with the idea that by avoiding an open confession of Christ he avoids in any measure the stern

requirements of duty. Nevertheless, the special appeal is to those who have entered into covenant with Christ. They are set apart as "a peculiar people." "Come out from the world and be ye separate, saith the Lord." The issue is clearly made between "the fashion of this world" and "that good and acceptable and perfect will of God."

We who have named the name of Christ are to be in the world but not of it. Our citizenship is in heaven. "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God."

We gain nothing by adjusting ourselves to the world's way of thinking and doing things. He is an incompetent writing-master who sets a poor copy before a stupid pupil in order to please him. The important matter is to live like Enoch who "had this testimony, that he pleased God." We are compassed about by witnesses who take knowledge of Christ as they observe His graces in us. "Wherefore, I beseech you, brethren, by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transfigured by the renewing of your moral nature, that ye may certify unto yourselves and unto the world what is that good and acceptable and perfect will of God."

IMITATIO CHRISTI.

THE STATURE OF A MAN.

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Ephesians 4: 11-13 (R. V.).

It is said that when Eve went out of the Garden of Eden she took with her two flowers, Memory and Hope, as mementoes of her lost happiness. One of the proofs of our superiority to the lower orders of creation is the fact that we are dimly sensible of something that has passed out of our lives. Plato spoke of this as "the rustling of the wings of a preexistent state." It was interpreted by Wordsworth in his *Intimations of Immortality* in the same manner:

> Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting
> And cometh from afar.
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.

But this vague reminiscence within us need not be accounted for by unfounded speculations as to a pre-

existent state; it is simply the indwelling sense of a lost inheritance, lost here and now. And we shall spend our time most profitably, not in looking backward, even so far as this Paradise Lost, but in looking forward to a Paradise Regained through Christ, in the "salvation ready to be revealed in the last time."

The flower to wear upon our hearts is not memory but hope. We are chiefly concerned not with what we have been but with what we may be. The longings and aspirations that arise within us are not the "rustling of the wings" of a phœnix that lives again only in fable, but rather of the wings of an eagle, on which the earnest soul mounts up to renew its youth in fellowship with God (Is. 40: 31).

> Rise, my soul, and stretch thy wings,
> Thy better portion trace;
> Rise from transitory things
> Toward heaven, thy native place!

What is it we want? We are not reaching forth after the unattainable. We are not as "children crying in the night, and with no language but a cry." We want what we have lost. We were created in the likeness of God and sin has robbed us of our birthright. We want our forfeited inheritance. We want God-likeness again. We want character. Blessed aspirations these! We are weary of our minority and want the fulness of our normal stature. We want to be "fullgrown men."

I. To this end we must have an Ideal of Manhood.

We have indeed an intuitive sense of the three qualities that combine to make it.

First, the Fullgrown Man must be a Moralist.

This means more than that he should discourse on morals; anybody can do that. Socrates had much to say about personal purity while he was dancing attendance on Aspasia, the courtesan. A true man will exemplify his profession. He must "bring the bottom of his life up to the top of his light." In other words he must keep himself free from sin. A mere cleansing of the outside of the platter will not answer: There must be "no fault in him at all."

Second, he must be a Philanthropist.

An Anchorite, striving for self-mastery, and self-culture alone, will not fill the bill. He must be forgetful of self in his love for his fellow men. For

> Unless he can erect himself above himself
> How poor a thing is man!

He must take note of the suffering multitude and hear and answer its cry for help. He must, in a spirit of self-abnegation, "do good as he has opportunity unto all men."

Third, he must be a Theist.

This is not merely to repeat the creed, "I believe in God the Father Almighty"; but to "practise the presence of God." It is so to apprehend God that He shall touch our life at every point in its circumference; it is to be constantly in vital touch with Him.

II. But we must go further than this; an Ideal is more than an Idea.

The latter is a mental image; the former is that image made objective and visible. It is the ideal and not the idea that serves for practical uses.

They are making statuary by machinery in these days; but the machine can only copy. It can take an original and make any number of replicas. We too can make a replica of Manhood if we have a model. But where shall we find it?

Here begins the noble quest. Where is the full-grown man? Not certainly in the crowd about us. The best we ever knew was not immaculate. There is none that doeth good, no, not one! "For there is no difference; for all have sinned and come short of the glory of God."

In history, then? Call the roll and let the worthies answer for themselves. Greatness is not goodness. It is written of Cæsar,

> His life was gentle; and the elements
> So mix'd in him that Nature might stand up
> And say to all the world, This was a man!

Yet Cæsar, as "all the world" knows, was notoriously lacking in all the three qualities which constitute character. Whatever else he had, these "elements" were not "mixed in him."

Shall we then turn to the Philosophers? Plato framed an ideal and called it *Dikaios*, the Just One. It was as cold as a marble image. Proud, self-poised,

indifferent alike to good and evil, the Just One had no warm blood stirring at his heart, but sat in godlike repose above the fret and worry of common life.

Aristotle also painted an Ideal, called *Megalopsuchos*, the High-minded One; in whom were combined all gracious qualities of mind and conscience, as he conceived them, with a heart "shriveled to the dimensions of a betel nut."

Seneca was scarcely more successful. His Ideal, *Sophos*, the Wise One, was a pompous abstraction, at once ambitious and sterile; intrepid in danger, free from passion, happy in adversity, calm in storm; was master of the world only because he was master of himself and equal with God. Well might Bossuet exclaim as he read of these chimerical perfections, "O maxims truly pompous! O affected insensibility! O false and imaginary wisdom, which fancies itself strong because it is hard, and generous because is it puffed up!"

III. Shall we then abandon our quest? No, we turn to the pages of an Old Book and cry, Eureka! We have found here the Ideal Man.

This book is divided into two volumes. At the opening of the first, the Old Testament, we come upon the mention of one called "The Seed of Woman," who is destined to extirpate evil and establish righteousness on earth. As the narrative proceeds we find Him everywhere, and always as the Perfect One. All virtues, negative and positive, meet in Him. The dim, vague

Figure marches on, through chronicle and prophecy, making war on the serpent and his brood and leading forward to the Golden Age. Here are other worthies, Abraham and Moses and David and Solomon, a mighty procession; but listen at their closed doors and you will ever hear the cry, "Have mercy, for I have sinned!" But there is no joint in the harness of the Perfect One. And back of all the dramatis personæ, this "Seed of Woman," like Choragos in the Greek drama, speaks ever, as he nears the appointed time, "Coming! Coming!"

We open the other volume, and, behold, He is here! His advent as a living man of flesh and blood is heralded by angels singing, "Glory to God in the highest! Peace on earth, good will to men!" What shall He be named? "Son of man." The Seed of Woman, indeed; but Son of man because He is destined to stand henceforth as the historic Ideal of Manhood, the Representative Man.

But does He meet the condition of our Ideal? Absolutely. Let us see:

First, He is a Moralist: He speaks of righteousness and in Himself illustrates it. The air about Him is full of the miasm of sin; it blows hot with human passion as the winds that sweep the Arabian desert. But He inhales no miasm, and the sirocco does not scorch His naked breast.

The manliest of attributes is purity, whiteness of soul. The Romans had but one word, "virtus," to express chastity and courage. An impure man is as much

a coward as one who runs in battle. Therefore it is written (I Pet. 2:11), "Dearly beloved, abstain from fleshly lusts, which war against the soul," that is, against our higher and nobler part. And again, (Titus 2:15), "Let no man despise thee." There is nothing so despicable in human nature as the taint of sin. And, alas! we are all tainted. The divine Word sets before us a high standard of character, which, with our best endeavor, we cannot reach. Iago asks,

> Who has a breast so pure
> But some uncleanly apprehensions
> Keep leets and law-days?

And the Nurse protests to Juliet,

> There's no trust
> No faith, no honesty in men; all perjured,
> All forsworn, all naught, all dissemblers.

But, however we may contemn ourselves and our fellows, here is One perfect in every lineament; clear-eyed, open-browed, the temple of a soul unsoiled. There is no flaw in the picture. It sets forth virtue as the chiefest thing; not a pharisaic virtue, not a mere external cleansing, but purity through and through, purity of heart shining forth in a blameless life.

Hear His challenge: "Who layeth anything to my charge?" Is there any answer? Let Judas speak: "I have betrayed innocent blood!" Let Pilate speak, who sat in judgment on Him: "Behold the man! I find no fault in him at all." Let the centurion speak,

who had charge of His execution: "Verily, this was a righteous man."

A volume might be filled with the testimony of modern infidels to the same purport. "Christ unites in Himself," writes Theodore Parker, "the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; He rises free from all prejudice and gives full range to the Spirit of God in His breast; He sets aside the forms of law, puts aside its rabbis; and pours out a doctrine beautiful as the light, sublime as heaven, and true as God."

Second, Jesus was a Philanthropist.

He was ever thinking of others. His self-forgetfulness was perfect. In His life of kindness He never forgot but one person on earth; to wit, Jesus of Nazareth. In Him alone of mortal men,

> Love took up the harp of life
> And smote on all its chords with might,
> Smote the chord of Self, that, trembling,
> Passed in music out of sight.

His biography is written in this brief monograph: "He went about doing good." He healed the sick, comforted the sorrowing, opened His arms to the little people, championed the oppressed, pointed the sinner to salvation and did good as He had opportunity unto all men. He was just to the unjust, and courteous to those who despitefully used Him.

The best of men that e'er wore earth about Him.

> Was a sufferer, a calm, meek, patient, loving spirit,
> The first true Gentleman that ever breathed.

No other man ever knew so much about God, or so constantly "practised the presence of God." His relation to His Father was so vital and Their communion so uninterrupted that Jesus could say, "I and my Father are one." His will was in perfect harmony with His Father's. The glory of the Father was the all-absorbing purpose of the Son (John 17: 4); so that for Him to live was God living in Him.

In Renan's "Life of Jesus" occur these striking words, "Jesus had no visions; God did not speak to Him from without; God was in Him and He was with God. He lived in the divine bosom by uninterrupted converse. He understood God without the need of thunder and burning bush. He believed Himself to be in direct communion with God; He believed Himself the veritable Son of God. The highest consciousness of Deity that ever existed in the breast of humanity was that of Jesus Christ."

IV. If these things are so, the Imitation of Jesus should be the supreme business of every one who desires to attain unto the stature of a Fullgrown Man.

Here is the secret of a wholly virtuous life. It begins with faith in Jesus as a prerequisite to the forgiveness of sins. The soul, thus freed from its frightful handicap of overhanging doom, is set at liberty to pursue the path of righteousness. All the rest is "looking unto Jesus" and following in His steps.

A true Christian keeps his eyes fixed on Christ as his Ideal of Character, and earnestly strives to be like Him.

To this end he must, before he is through with it, acquire a virtue which is, as Chalmers says, "not abstinence from outward deeds of profligacy alone, not a mere recoil from impurity in the thought; but a quick and sensitive delicacy to which the very conception of evil is offensive; a virtue which has its residence within, taking guardianship of the heart as of a citadel or inviolate sanctuary, in which no wrong or worthless imagination is permitted to dwell; not purity of action simply, but an exalted purity of heart—the ethereal purity of the third heaven, which, if it be once settled in the heart, brings the untroubled serenity of heaven along with it."

The true Christian seeks also to copy the Philanthropy of Jesus.

He recognizes the fact that he lives not to himself alone but sustains a relation of responsibility to his fellow men. He repudiates the selfish philosophy of Cain which asks, "Am I my brother's keeper?" He has eyes to see, a heart to pity and hands to help those who have been overcome with the heat and burden of the day, or who, falling among thieves, have been stripped and robbed and left for dead along the Bloody Way.

At this point the Scriptural idea of manhood is seen to be incomparably above that of the philosophers.

Plato's "Just one" and Aristotle's "High-minded one" and Seneca's "Wise one" were all alike in making self-culture the chief end of life; but the perfect Man of the Scriptures has a virtue which spends itself for others. Never were truer words than those of Spenser's Shepherd,

> Good is no good but if it be spend;
> God giveth good for none other end.

This sort of manhood has a vital place in the definition of true religion; which is "to visit the fatherless and widows in their affliction," as well as "to keep oneself unspotted from the world."

The first of prudential maxims is, "Work out your own salvation"; and the second is like unto it, because it makes one's own salvation sweeter and more glorious, "Go ye out into the highways and hedges and compel them to come in." Indeed only thus can a man work out his own salvation. The higher life may begin with a prudential impulse; but the first heavenward step is over the threshold of self, and all the rest of the journey is between couches of the sick and the outstretched hands of beggars. A man who, keeping himself pure and honest and outwardly irreproachable, is living to get rich or to enjoy himself, may be a very respectable pagan, but the East is not further from the West than he from the Christian standard of character. He is of no account in the great brotherhood. He is a wild olive in a trackless desert, whereas he should be as a

fruit-laden tree by the roadside, satisfying the hunger of wayfaring men.

But the crowning grace of the Perfect One is Devotion to God.

This, as Saint Bernard said, is *janitor animae*, the soul's keeper. No Abou ben Adhem, compassionate toward his fellows while oblivious of the Most High, can meet the requirement. God must be writ large in the story of this Fullgrown Man. God must be the focal point of all his energies. God must occupy in his experience the place which the law of attraction holds in the visible universe, holding every thought and purpose in its appointed place. He must believe that God is and that He is the rewarder of all them that diligently seek Him. His face must shine with a constant glory of communion, like the face of Moses when he came from his interview with God.

Is it possible to attain to this ideal? Aye! In "the unity of the faith and of the knowledge of the Son of God," we shall come unto "a fullgrown man, unto the measure of the stature of the fulness of Christ."

What? Here and now? O no! Eternity is before us The present life is one of earnest striving, with all the forces of heredity and environment against us. The striving begins when a man, placing his hand in Christ's, takes Him as Saviour and Friend. At death the handicap of sin is removed, like fetters from a prisoner coming forth into freedom. This is the final Enabling Act. After that, eternity is ours for growth and development.

"We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of God" (II Cor. 3: 18). Who shall paint the outlook? "Now are we the sons of God and it doth not yet appear what we shall be." But Christ, the Ideal, will still and forever beckon us on to higher and better things. "We know that when He shall appear we shall be like Him; for we shall see Him, as He is."

This is "the high calling of God in Christ Jesus," the stimulating call of the King, standing at the golden milestone with wreath in hand, to the speeding athletes. It is a call to promotion, endless honor and continuance in growth toward perfection. Brethren, our names are listed in the Stadium; "Wherefore, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God."

FROM GLORY TO GLORY.

THE SHINING FACE.

"And His face did shine as the sun." Matthew 17: 2.
"And Moses wist not that the skin of his face shone while he talked with Him." Exodus 34: 29.
"And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Acts 6: 15.

All will agree that there is something in physiognomy, but probably not so much as many discover in it. By an act of Parliament under the reign of George II, all persons "fayning to have knowledge of physiognomie" were sentenced, as rogues and vagabonds, to be whipped at the cart's tail. This was because the practice had become shamefully allied with wizardry and superstition. It is a matter of fact and beyond denial that good and evil stamp themselves on the countenance. Applicants for admission to the school of Pythagoras were passed upon, pro and contra, by the testimony of their features as they walked before him. The sad face, the morose face, the sensuous face, the avaricious face, the weak face and the strong one, the "face like an open book," the "face that lights up," the face "like a benediction" and the face of which Bulwer speaks, "like a letter of recommendation"—all these are familiar to us. Shakespeare makes mention of a "February face, so full of frost and cloudi-

ness and storm." The variety is as limitless as the leaves in Vallombrosa; and this because there are "many men of many minds," and the countenance is a revelation of the soul behind it.

If it be true that the features are thus impressed by the indwelling soul, we should expect to find an outward mark of the change which takes place within a man who returns from sin to God. If there be any force in analogy, his should be a singularly luminous face. And this is the particular fact to which our attention is now directed. The glow of this supernatural light is seen at its highest and best in Christ as the Ideal Man. In vain have artists from time immemorial striven to paint it. We have no reason to suppose that He was distinguished above His fellows by any conventional beauty of feature. On the other hand, it was said, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him." It can scarcely be thought that One who bore in His bosom the passion of redemption should not have betrayed His inward sorrow. "His face was so marred more than any man's"; yet He was "chiefest among ten thousand and altogether lovely," because there was the shining of the inward light "like porcelain with a light behind it."

The angels are represented as having the same resplendent features. Lowell speaks of the seraph

> All radiant with the glory and the calm
> Of having looked upon the front of God;

and Dante of one whose face was "as a fine ruby smitten by the sun."

In like manner great masters have represented the saints with a halo or nimbus about their heads. This is merely an expedient to represent what pigments could not show, the glory shining outward from the soul.

But why should we go to angels or saints to find it? I have seen this radiance on the face of a patient sufferer in the hospital, a face eloquent of pain but of a divine resignation and content behind and beyond it. You can, perhaps, remember the strange supernatural light as it shone on the face of your mother, telling of "the peace that passeth understanding" dwelling in her heart. The wounded soldiers of the Crimea saw it in the face of Florence Nightingale, "the Lady of the Lamp," as she passed among them on her ministry of mercy. It has been called "The solar look in the face of man."

At its very highest we find it, precisely as we should expect, in Jesus at His transfiguration, the supreme moment in His earthly life.

In this connection Joseph Cook asks, "What if the cloud which appeared as the Transfiguration was some revelation to the human sense of that ether which Richter calls 'the home of souls?' What if the transfiguring light was but a revelation of the capacities of the spiritual being, enswathed within the flesh as light is enswathed within the fleecy tabernacle of the trans-

lucent clouds in the noon yonder above our heads? Mysterious, you say? But after all we must adhere to the principle that every change must have an adequate cause. As Dante says, there is smoke on earth; the solar light in the human body is dim here; but what is this flame, when at its best? The light of the fire that shines in the eyes of a good man or woman, how bright would it be if their goodness could be enlarged to the measure of that of the Soul that never sinned? How would it illuminate then the whole frame? Is there unity of kind between the light that we call the solar look in scientific parlance, and the radiance that filled Stephen's face, or that of Moses? A spiritual force was concerned in the two cases, and its powers are yet unchanged. Was not the same force concerned in the Transfiguration also? We have but the twilight, a dim scintillation of this radiance. But we know that what little we have comes from the innermost holiest. Raphael studied the Transfiguration, and his painted conception of it was borne aloft above his funeral bier. Are we not in the advances of science obtaining some views of it which his canvas cannot show us?"

So then there is such a thing as the Christian face. If the religion of Christ is truth, if it actually dwells in the heart with transforming power, then as a scientific fact the countenance should show it; and it does so precisely in the measure in which the great uplifting truths are so entertained as to dominate us. To that degree and to that only the face "lights up."

I. The Solar Look is an expression of the Beauty of Holiness.

It comes from communion with God; holiness being a brief statement of the sum total of the divine attributes. In Isaiah's vision he "saw the Lord sitting upon a throne high and lifted up"; above Him were the seraphim crying, one to another, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!" Whereupon he cried, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Then one of the seraphim came from the altar and touched his lips with a live coal, saying, "Thine iniquity is taken away and thy sin is purged"; whereupon Isaiah took on the shining face as one whose life had come into vital touch with God.

In the life of Jesus there was no moment when He and the Father were not in close communion; but that intimacy reached its culmination in the hour of His transfiguration, when His garments, fluttering aside, disclosed the purple of the King, and a Voice was heard saying, "This is My beloved Son." It was then that His face so reflected the divine glory that His biographer says, "It did shine as the sun.'

The climacteric period in the life of Moses was when he went into Sinai and abode there forty days in communion with God. Forty years had he been in the desert of Midian feeding the flocks of Jethro,

his father-in-law, and not once had his face caught that shining look. He was there unmindful of his larger tasks, and oblivious of his people in bondage. The stolid look dwelt upon him until the day when he saw the acacia bush aflame and heard God speaking out of the midst of it, "I-Am-That-I-Am hath sent you!" And now in the mountain he meets the Infinite face to face and speaks with Him. Is it strange that his face shines, or that, descending from the mountain, he must needs put a veil upon his face ere the people can speak with him?

The life of Stephen reached its zenith when he stood before the Sanhedrin to defend his faith; at the moment when, carried away by his devotion to Christ, and forgetful of peril, he exclaimed, "Ye have betrayed and murdered the Just One! Ye have received the law by the disposition of angels and have not kept it!" It is written that "then, being full of the Holy Ghost, he looked steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." At this juncture all who sat in the council, looking steadfastly on him, "saw his face as it had been the face of an angel." His eyes were open; he was facing God.

II. The shining face is a manifestation of the indwelling Ethical Imperative. It reveals the sense of right doing, a conscience at peace with itself and with God.

The supernatural light on the face of Jesus was

kindled in the hour of His transfiguration because the burden of His great sacrifice was then laid, finally and most heavily, upon His willing heart. He had, indeed, carried it all along, not without the natural shrinking of the flesh; but here He bowed Himself in a supreme act of acquiescence. The theme of conversation in that hour was "His decease which He should accomplish at Jerusalem." The chill shadow of the cross had long enfolded Him; out of that shadow He now passed into "the most excellent glory"; and duty, more than ever, was "the joy set before Him."

So the forty days of Moses in Sinai were days of surrender: "Thou hast laid the burden of all this people upon me! Thou hast said unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearest unto their fathers. I am not able to bear all this burden alone, because it is too heavy for me." The man who in the desert of Midian had forgotten his enslaved people while following the routine of a shepherd's tasks, was now prepared for the great work which God had prepared for him. Then the light fell upon his face; so that the people stood in awe as they beheld him.

In like manner the defense of Stephen marked his final subjugation to the divine behest. The pains of death no longer gat hold upon him, because he "saw the Son of man standing at the right hand of God." The noble army of martyrs passing through a like experience have all reflected the celestial light. The leg-

end of Polycarp, the venerable bishop of Smyrna, says that as the fagots were kindled about him, the flames were caught up into the form of a pavilion and, thus enfolded, he "lifted his face shining like the face of an angel" and sang, "Glory be to the Father, and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be!"

If one desires to attain to the fullness of the spiritual life he must reach out after this all-absorbing and consuming sense of duty. "There is only one form of culture," says Joseph Cook, "that gives supremacy, and that is the form which produces the solar look; and the solar look comes only from the Light that lighteth every man that cometh into the world. It may be incontrovertibly proved by the coolest induction from fixed natural law, that the highest culture must be that through which the solar look shines, and that this look is possible only when there exists in the soul glad self-surrender to the innermost holiest of conscience. In that innermost holiest, Christianity finds a personal Omnipresence. Culture should believe in the law of the survivial of the fittest. Two lights conflict,—the earthly and the solar. Your eyes filled with poetic rapture, your loftiest attitudes of merely æsthetic or intellectual culture, quail, other things being equal, before the solar look. Here is a fact of science: a visible, physical, haughty circumstance of yet unfathomed significance; an unexplored remainder, on which what calls itself culture may do well to fasten prolonged attention."

It is this before which Satan quailed in Milton's vision:

> . . . . "He dilated stood,
> Like Teneriffe or Atlas unremoved;
> His stature reached the sky, and on his crest
> Sat Horror plumed.—The Eternal
> Hung forth in heaven His golden scales, yet seen
> Betwixt Astræa and the Scorpion sign.—
> The fiend looked up, and knew
> His mounted scale aloft; nor more; but fled
> Murmuring, and with him fled the shades of night.

III. It remains to be said that the luminous look is an expression of Commanding Influence. It is the outward light of authority in the soul.

We find the supreme expression of this again, as we should expect, in the transfigured Christ. He descended from the mount with a new majesty in His face, so that the disciples were afraid as they beheld Him.

A like impression was made by Moses as he descended from Sinai. The people perceived that the divine seal had been placed upon him. At times they had questioned his authority; they could never look on him again in the same way. He bore the symbol of power, as one who was thenceforth to be a vicegerent of God. In recognition of this fact the sculptors, led by Michael Angelo, have represented him with horns, this being the conventional mode of setting forth the power of God.

Stephen, too, came to his majority of influence when he stood before the council, and, led thence to his death beyond the gate, "lifted up to heaven his face as it had been an angel's." There was one among his persecutors who would never forget that look; a young man holding the clothes of those who stoned him. Saul of Tarsus was destined to see the face of dying Stephen in his dreams. It followed him, luminous with peace and power, until, on the Damascus highway, the glory of the Holiest fell upon him also, and, looking up, he said, "Lord what wilt Thou have me to do?"

The influence growing out of such an experience is inevitable. We are commanded to let our light so shine before men that they may see our good works and glorify God. But, with or without that command, the light of indwelling godliness must shine forth and manifest itself as a beneficent influence among men.

This is an unconscious influence. Moses "wist not that his face shone." It is well for a man to be silent concerning the indwelling light. Pride is the death of power. If you are really seeking the deepening of your spiritual life, do not talk about it. The graces of character are like the golden dust on a butterfly's wing, which is blurred when you touch it.

And this influence is immortal. Death has no power over it. The glow on the face of Jesus and Moses and Stephen is forever. If one of the fixed stars were to be extinguished, they say we should not know it,

because the trail of light would linger for a thousand years. More lasting is the power of a Christian life; it never goes out.

One thing more; this light is prophetic. "For, behold, I show you a mystery; we shall all be changed"; changed into the likeness of Christ. "Now are we sons of God and it doth no yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." The change begins at regeneration and continues under the sanctifying influence of the Spirit until we come to the fulness of the stature of a fullgrown man.

But how are we thus changed? By looking unto Jesus, the Author and Finisher of our faith. It was a saying among the ancients that a man took on the likeness of his favorite god. So it is written of idols, "they that make them are like unto them." The truth holds good as to the followers of Christ. He is our Exemplar and we grow into His image as we follow Him. To be in communion with Christ is to be in vital touch with God. Here is the secret of sanctification; "We all with open face beholding, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

THE LAW OF CAPITAL.

A PROFITABLE INVESTMENT.

"Unto every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath." Matthew 25: 29.

So ends the Parable of the Talents, in which is set forth the importance of a Profitable Investment of the Assets of Life.

The law as here laid down is colloquially expressed in the familiar saying, "He that has, gets." It is the rule of the snow-ball and the nest-egg. He, who having a little adds a little more and keeps on doing so, is in the way of getting rich. He, who lacks at the end of the month, lacks more at the end of the year and ultimately lands in bankruptcy.

> Know when to spend and when to spare,
> And when to buy, and thou shalt ne'er be bare.

The small surplus is the seed of the harvest. There is a proverb, "The destruction of the poor is their poverty"; and another, "Money makes money." These are simply paraphrases of the law referred to. Its abuse is illustrated in Trusts and Combines. A group of those who have capital "pool" it and crowd to the wall the small factors who have little or none to speak of. The law is a good one, nevertheless; and we shall gain nothing by quarreling with it.

Let us suppose a case: You have two farms which you rent out. One of the tenants is thrifty and industrious, keeps everything in repair and tills his fields splendidly. The other dawdles, falls behind and suffers his fields to run to weeds. When the leases expire, what will you do? You will, as a matter of course, turn over the neglected farm to the other man. Now read again the Parable of the Talents and you will find this is precisely the Lord's way of dealing with us.

The rule prevails not merely in the market-place but in every province of life. It holds in our mental experience; thinking increases the power of thought. This is what we mean when we speak of "sharpening our wits." And we grow spiritually in the same way. The making of character is a simple sum in addition; it is adding grace to grace, as Peter says, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness and to brotherly kindness, charity."

So we have here a brief expression of the whole philosophy of life. Is life worth living? That depends. If it means simply a year in a mother's arms, another with a doll or hobby horse, a few more with primer and spelling book, then youth and laughter and castles in the air, then the cares and responsibilities of social and business life, "the whips and scorns of time," crow's feet and wrinkles, the almond-tree blossoming, the grasshopper a burden, eyes dim, shoulders bowed, lights out,

curtains down, crape on the door, a handful of dust—if that be all, the game is not worth the candle. It is as Shakespeare says, no better than "a tale told by an idiot, full of sound and fury, signifying nothing."

The importance of life is to be determined not by what we can get out of it, but by what we put into it. The question turns on three considerations; to wit, assets, investments and profit.

As to the Assets of Life; that is, our "stock in trade." All that we are and have must be properly utilized if we are to live profitable lives. What is the inventory?

First. The Body; a wonderful organism served by the five physical senses; and adjusted with infinite care to all demands that can normally be made upon it.

Second. The Mind; a still more wonderful organism, endowed with all faculties necessary to the acquisition and communication of knowledge. All persons are not equally equipped; the Autocrat of the Breakfast Table uses a suggestive figure when he speaks of "many-storied men." A one-story man is simply a fact collector; the two-story man has a higher floor on which he analyzes and collates his facts; the three-story man puts his facts into boxes and bundles and directs them to their various uses: that is, he transmutes his knowledge into life and power.

Third. The Soul. This is the sky-parlor, where a man gets light from above and "thinks God's thoughts after Him." It is in the use of our spiritual faculties

that we commune with our Creator and solve the problems reaching out into the eternal life.

Fourth. Our Time. As to this there is no difference; each of us has all there is of it. And the possession is priceless. How easily the words *tempus fugit* fall from a school-boy's lips; yet what tremendous issues are involved in them. "Time flies"; flies like an eagle, like an arrow, and it never returns. I watch the sands run through an hour-glass and then reverse it. I can treat an hour-glass but not an hour that way. A moment gone is gone forever. By patient industry I may regain lost wealth. By the use of proper remedies I may recover lost health. By right living I may win back a lost reputation. But time lost is lost forever. It behooves us, therefore, to make the best possible use of it.

Fifth. Our Acquisitions: wealth, whether it be the fortune of a millionaire or the widow's two mites; knowledge, a most important part of our working capital; or character, most important of all. Our moral convictions go into the inventory. You believe in God, that is an asset. You believe in immortality, that is an asset. You believe in the Bible, that is an asset. You believe in Christ, that also is an asset. Put them all down in the inventory of your capital; which must be used so as to realize as much as possible from it.

So much for the Assets; now *as to Investments.*

What shall we do with our capital? The word "investment," derived from *investire*, is full of suggestion. It means literally "to cover with a garment." We speak

of investing a man with rank or office. If you invest him with ermine, you make him a judge; if you invest him with purple, you make him a king. To invest our capital is literally to make it mean something, or to give character to it. We can invest it so that time becomes money, knowledge becomes power and faith is transformed into character.

There are three things that we can do with our capital:

First. We can hoard it; that is, play the miser with it.

In a rookery in Harlem an aged man was recently found dead. His life had been spent in poverty and rigid abstinence; yet, when his home was searched, money was found in every nook and cranny, beneath his mattress, under his hearth; bank-notes, bonds and mortgages, gold and silver coin. But what better were they than blank paper or iron pyrites? He had been no happier and the world no better for them. There lay the old man, stark and cold. Open his stiff fingers; his hands are empty; he has left all!

Second. We may squander it, as spendthrifts do.

We may scatter our money right and left, "kill time" and fritter away our mental acquisitions. Let us hear a parable: A well-dressed youth, who had gone through his fortune, entered an inn and made merry with revelers all night. At the first gleam of the breaking day he paid his reckoning, arose, called on his comrades to follow. A musician played a waltz while he and his

companions danced down to the edge of a river that flowed near by. He waded in, emptying his purse and tossing its few remaining coins to his wondering friends. They thought it a strange diversion, until he cried "Good night!" and plunged beneath the water. He was a fool, you say? Aye; but not a whit more so than any other who thus squanders life's capital. For that day's folly is simply an apologue of every wasted life; only we see the picture better for getting it into the focus of a single day.

Third. We may put our capital out at interest.

At interest for whom? That depends on the question of ownership. To whom do we and our assets belong? To God, by a three-fold right; to wit, the right of creation, the right of sustenance, and the right of purchase. If it be true that God made us, then in the last reduction of logic, He has a proprietary right in us, as really as has the potter in the vessel which he makes upon his wheel. If it be true that in Him we live and move and have our being, so that every breath we draw is the gift of his bounty, then should our pulse be ever beating the refrain of honesty, "Thine Lord, Thine!" If it be true that when we were under the sentence of sin He interposed to save us; then must we consent that we are "bought with a price, not silver and gold, but the precious blood of Jesus, as of a lamb without blemish and without spot." So it is obvious that the question of investment is determined by the prior question of ownership. Our body, mind and soul, our time and

acquisitions, are not "ours" in fee simple but merely in trust. We are stewards holding for wise investment the capital thus committed to us.

Now *as to Profit.* Whose are the dividends?

(1) Our own, to begin with. It is our prime duty to make the most of ourselves. All that we have and are must be so used as to turn to our own advantage in the building up of character and usefulness: and this with due recognition of the fact that all that we thus invest belongs to God. When Peter said to Christ, "We have left all to follow thee. We have invested our nets, our fishing-boats, our booths by the lake-shore, our time and meager wealth, everything, in this gospel enterprise; what shall we have in return?" the answer was, "Verily I say unto you, There is no man that hath forsaken anything for the kingdom of God's sake who shall not receive an hundred-fold in this present time and in the world to come, everlasting life." If it were true that death ends all, the profit accruing to a man from the service of the gospel is, in this present time, better than gold-bearing bonds: but if immortality is a fact, then measure, if you can, the meaning of those words "everlasting life!"

(2) The profit of a wise investment accrues not only to the investor but to his fellow men. There is no pleasure like "the generous pleasure of kindly deeds." The truest self-enrichment is in self-forgetfulness in behalf of others. This is to live like the ideal Man of Whom it is written, "He went about doing good." The

world is full of heart-aches and the air is vibrant with the cry for help. It is the part of both prudence and wisdom to lighten the burden and sweeten the lives of all. In one of Sidney Smith's letters he says, "I have been making a calculation: if I make one person happy every day for ten years, I shall have made three thousand six hundred and fifty happy; that is, I shall have brightened a small town by my contribution to the fund of general joy."

(3) But the supreme and ultimate glory of a wise investment of ourselves and our possessions is God's; and here we come to the highest summit of life. The chief end of man is to glorify God. To leave Him out of the reckoning is immeasurable folly. When the Earl of Rochester had reached the end of his frivolous and unscrupulous life he said, "I would rather be lying here as a blind beggar than to have lived as I have in the midst of glorious possibilities and forgotten God."

It is of God's infinite condescension that we and our fellow men are thus made to be sharers in the benefits of a right investment of capital which belongs absolutely and only to our Creator. The principle known as "profit sharing" is illustrated in His administration as nowhere else. In conversation with a friend last night, I inquired as to a threatened strike in one of his factories. He said: "O, that is all settled now. I had intended to introduce the profit-sharing system into the factory, but a week ago a delegation of workmen called upon me and demanded an advance of wages. I said, 'But suppose the condition of the business does not warrant my grant-

ing your request?' They answered, 'We can't help that; we are looking out for our own interests, and if our demand is not granted, we strike.' I said to them, 'Very well; I was intending to take you into the corporation, and my business is in such a state that it would have been greatly to your advantage; but, gentlemen, you have decided otherwise. You decline to consider my interests. You are not to be taken into the partnership, but your demand is granted, you shall have your ten cents a day.'" It would be an unspeakable misfortune if a similar attitude were to rule us out of the benefits which God would fain confer upon us. To yield nothing to Him is to gain little for ourselves in this present time and to fall short of everlasting life.

Two words in conclusion. The beginning of a profitable life is in submitting ourselves to God.

We do this when we accede to the overtures which He makes through His only begotten Son. An honest man, recognizing the divine claim upon Him, will not hesitate to make the surrender, saying, "Thee my new master now I call, and consecrate to Thee my all."

And the end is judgment; for "the Lord of all servants cometh and reckoneth with them."

The man who buries his talent in the earth will lose it. The one who makes a wise investment will come saying, "Lord, Thou deliveredst unto me five talents; behold, I have gained besides them five talents more"; and the response will be, "Well done, good and faithful servant, thou hast been faithful over a few things, I will

make thee ruler over many things; enter thou into the joy of thy Lord!" And that will be heaven. Does it pay, then, to make a wise investment of the assets of life? Does it pay to take God into the reckoning? Take your place at the Assize and see. Hear the words, "Well done!" See the opening of heaven's gates. "Enter thou into the joy of thy Lord!" Great is the hundredfold of this present time; but nothing, nothing to the unspeakable delights of heaven. O, the life everlasting God help us so to live that we may enter into it.

THE LAW OF HONESTY.

THE EIGHTH COMMANDMENT.

"Thou shalt not steal." Exodus 20: 15.

Steal? Of course not. Stealing is a vulgar vice. No respectable person would think of indulging in it. We look with unspeakable aversion on the light-fingered or heavy-handed gentry who crowd our jails; foot-pads, burglars, pick-pockets, highwaymen, sharpers, shoplifters, forgers, sneak thieves. "God, I thank Thee that I am not as these men are!"

But all the dishonest people are not in jail. We seem to be passing through an epidemic of dishonesty just now. The newspapers are full of it, dishonesty in high places and in low places. There are rumors of "graft" in our legislatures. A bank president of Milwaukee, against whose character there was no breath of suspicion, has recently made away with two millions of dollars. The insurance exposure with its astonishing show of expenditures for fictitious services and French banquets, suggests an indefinite possibility of doubts and misgivings. "Ladies" in high circles are not above swindling their confiding guests on the "green-baize field." Tradesmen are accused of dealing in adulterated foods and using false weights and measures. And "cash

registers" are no longer effective in preventing clerks from tapping their employers' tills. Thus the social fabric, if rumor can be credited, is honeycombed with dishonesty. It is spoken of as an "epidemic" because vices, like diseases, vary in their prevalence, and this is the particular form of vice to which all classes seem to be addicted just now.

How shall we account for it?

It is due in large measure, no doubt, to *the common haste to be rich.*

These are prosperous times; money comes easily, and men are tumbling over one another in their eagerness to secure it. The question of supreme moment is how to get wealth without working for it. We no longer celebrate the virtues of the village blacksmith:

> His brow is wet with honest sweat,
> He earns whate'er he can;
> And he looks the whole world in the face
> For he owes not any man.

The primal sentence, "In the sweat of thy face shalt thou eat bread" has been supplanted by another, "Get rich honestly, if you can; but get rich quick." The man who would formerly have rolled up his shirt-sleeves at the bench now wears diamonds in his cuff-links and resorts to all manner of subterfuges in order to "get on."

Another of the contributing causes in as overweening *desire to "keep up appearances."*

The important consideration, in some quarters, is not, "What is right?" but, "What will people say?"

A man can not live a ten thousand dollar life on a fifteen hundred dollar salary and do it honestly. It means debt, to put the matter in its mildest terms; and debt is dishonesty in every case where there is no clear outlook to a settlement. Under such circumstances borrowing and pocket-picking are interchangeable terms; and the question of comparative respectability is inadmissible. It is related of Lamartine, the greatest of spendthrifts, that when he had run through his vast patrimony, his freinds drew up a subscription to prevent his disgrace in bankruptcy. One of the subscribers went to the fish market with a basket on his arm and gazed long at a turbot, questioning whether in view of the generous subscription he had just made for the relief of Lamartine, he might venture to purchase a slice of it. While he was deliberating thus, a distinguished looking man came in, glanced at the turbot, and without a moment's hesitation ordered the whole fish. The purchaser was Lamartine, who was living in luxury at the expense of his friends. The humorous side of the incident is entirely obliterated by the pathos of it. One is reminded of what Douglas Jerrold said, "Respectability is very well for those who can afford it; but to run in debt in order to keep up appearances is enough to break the heart of an angel."

The pervailing disregard of common honesty is traceable also to *the wearing off of the fine edge of moral principle.*

But what do we mean by "principle?" The primi-

tive is *principium*, compounded of *primum* and *capio*, which may be liberally rendered "I take this as a postulate." A man's principles are the fundamental facts on which he formulates his conduct. They must, therefore, be bottom facts. So when a man speaks of his principles it is important to know where he gets them from and how well grounded they are.

The underlying motive may be the sense of honor.

So far so good. The word of a gentleman should be as trustworthy as his bond.

> Who misses or who wins the prize,
> Go, lose or conquer as you can;
> But if you fall, or if you rise,
> Be each, pray God, a gentleman.

But honor is a variable term, and the title of "gentleman" goes by fashion. It is a far cry from the Knight of the Round Table who, wearing a red cross on his breast, went forth upon a prancing steed to vindicate the right and defend the helpless, to the degenerate *homunculus* of these times who rides in an automobile purchased by the sweat of his father's brow, with a sense of honor gauged by a determination to pay his gambling debts though he has to rob his tailor to do it. The principles which are grounded on such "honor" can furnish but a poor basis of life.

Or one's principles may be derived from expediency, which is set down by certain of the philosophers as the ultimate motive of conduct.

But this also is a variable term, its meaning being dependent on circumstances. It is true that "honesty is the best policy"; but, as Whately observes, "He who acts on that principle is not an honest man." To behave one's self from no higher consideration than because it pays, is a rule so flexible as to be quite untrustworthy in the long run. An unscrupulous commercial adventurer once said to John Bright, "I would give a thousand pounds for your reputation for honesty." To which Mr. Bright replied, "What would you do with it if you had it?" The answer was, "I would make ten thousand pounds out of it."

Or one may get his principles from the dictates of conscience.

The great dramatist says, "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." But the conclusion is a *non sequitur*, since the individual conscience may be so deflected by habit as to utterly confuse "the worse and better reason." There is no security in being true to one's self unless the man is himself a true man. The worst crimes in history have been perpetrated by bond-slaves of conscience, like Philip II; men who were wholly "true to themselves," but whose perception of right and wrong had been perverted by long continuance in wrong lines of conduct and wrong ways of looking at things.

It is obvious, then, that if we are to have any true sanctions of honesty, we must get back further than such

personal considerations as honor, expediency or conscientiousness. We must have some final and permanent authority back of all variable standards.

In my boyhood I came up the Mississippi River on a boat which owing to the treacherous nature of the channel, was obliged to tie up on dark nights. On one occasion the cable was fastened to a snag, which drifted from its position and left the boat stranded on a sand-spit at break of day. In seeking for a reliable basis of principle, we must find something that is not subject to the vicissitudes of fashion, something that we can safely "tie to."

In searching for this deeper basis we come upon the *sanctity of law.*

And just here the time is apparently much out of joint. On all sides there is a disposition to evade the laws. Capitalists make no scruple of evading their taxes; sportsmen evade the game laws; rumsellers evade the excise laws; golfers and ball-players evade the Sunday laws; men and women of "the smart set" strike hands with bookmakers at our racing parks to evade the gambling laws; tourists evade the revenue laws; magistrates rebuke policemen for pulling dives and the police are in undisguised collusion with professional law-breakers. The remedy lies in a due regard to the sanctity of law for its own sake, not because this or that particular statute is a good one, but because the law as such is enacted by the powers that be, which are ordained of God.

And such a condition of public opinion will never be reached until we get back to *the binding force of the original code.*

By common consent the basis of the laws and jurisprudence of Christendom is the Decalogue. So long as the public mind is debauched by the insinuation that the Ten Commandments have the sanction of neither divine authority nor historicity, we need not look for any better condition of things.

And, to that end, we must search still further and get lower down for the real foundation of moral principle. The sanctity of law itself rests on *the sanctity of divine truth.*

There is a vital connection between creed and conduct. A grocer who does not believe, as a matter of credal subscription, that sixteen ounces make a pound, is not the grocer for you or me. A politician who does not believe that public office is a public trust, is a poor candidate to vote for. In fact, no man is better than his creed. "As a man thinketh in his heart so is he."

For years mischief-makers have been sedulously at work digging under the foundations of the Bible as our trustworthy rule of faith and practice, and we are reaping the fruits of it. We have heard so much against creeds and dogmas that we have measurably lost the sense of authority. When a man reaches a point where he lifts his eyebrows and asks, like Pilate, "What is truth?" he is apt to follow Pilate in doing as others do. The Bible as a standard of belief and life is useless if it is

only true in spots. If you impugn the veracity of your witness at one point, his testimony is impaired as to all other points. The strength of a chain must be measured by its weakest link. The Decalogue rests on no surer foundation than does the story of Jonah and the whale. The Sermon on the Mount is no more reliable than the miracle of Christ's walking on the sea.

Wherefore, in the interests of morality, we echo the cry, "Back to the Bible!" You say, "Back to Christ!" Certainly; back to the Christ of the Bible. The authority of the Incarnate Word stands on the integrity of the Written Word of God.

But we must go deeper yet. *Back of the Decalogue and back of the Bible stands God.*

"In the beginning, God." All truth and ethics must ultimately be referred to Him. Who cares for law if there be no lawgiver? Who cares for truth as a binding force if it have not its throne in the bosom of God? The ultimate reason for the prevalence of all sin, including dishonesty, is disbelief in God.

And here again we meet the mischief makers, busily engaged in bowing God off the premises. The high-sounding name of Science is used to persuade us that Law, Force, Energy, "a Something not Ourselves that Maketh for Righteousness," the "All-pervading Soul of the Universe," has taken His place. What interest has an immortal man in an impersonal ghost of a God? The most pronounced of unbelievers, Voltaire, who had "served a writ of ejectment on the Almighty," lived to

see the logical conclusion of his teachings and sought to repair the damage by saying, "Unless there be diffused among mankind a belief in a Power to whom day and night are the same, who takes cognizance of secret as well as overt action, all law must prove inefficacious."

Wherefore, let us stand in the way and seek out the old paths. If we are to have the true sanctions of morality, we must find them in Law and Truth emanating from the throne of a personal and holy God. Here is the rationale of duty. The word "duty" is radically identical with "debt." Duty is the debt we owe to God. A man who, owing a sum of money, finds that his creditor is dead and has left no personal representative, asssumes that his obligation is cancelled. The bonds of duty are loosed in like manner when a man discovers, or imagines he has discovered, that there is no "personal God."

The frequent call for "ethical preaching" in these days is utterly specious and fallacious. The gospel itself is distinctly and essentially ethical. The cross of Christ is the greatest tribute paid to common honesty that the world has ever seen. It sets forth the fact that a just God, who could not otherwise remit the sins of those who had offended against His holy law, paid the ransom by an infinite outlay of divine resource in the death of His only-begotten Son. He paid our debt that He might righteously be "just and the justifier of the ungodly." He would not if He could, nor could He if He would, override the demands of honesty and justice. We must

go to Calvary if we would find the ultimate ground of the precept, "Owe no man anything but to love one another."

All the remainder of the gospel is of like import. The moment a man is delivered from the obligation of "the handwriting of ordinances which was against him" by faith in the atonement of Christ, he is enjoined to live as becometh those that are "children of the day." It is written, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted; it is thenceforth good for nothing but to be cast out and trodden under foot of men." And again, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify God." Here is the ethical code of all who truly follow Christ. Be true. Be honest. Be sincere. Be transparent as the light. "Provide things honest in the sight of all men."

THE LAW OF JUSTICE.

"THE SQUARE DEAL."

"Ye shall do no unrighteousness in judgment, in meteyard, in weight so in measure; just balances, just weights, a just ephah and a just hin shall ye have; I am the LORD your God." Leviticus 19: 35, 36.

The name of President Roosevelt will long be associated with two cabalistic phrases: "The Strenuous Life" and "The Square Deal." By the former he means what Longfellow puts on this wise:

> In the world's broad field of battle,
> In the bivouac of life,
> Be not like dumb, driven cattle;
> Be a hero in the strife.

By "The Square Deal" is meant even-handed justice; fair-play in sport and business, in politics and diplomacy; to every one his due.

The instinct of justice has its ultimate source and basis in God. It is thus stated in the Levitical Law: "Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure; ye shall have just balances, just weights, a just ephah and a just hin." Why? Because "I am the Lord your God."

We say, "God is love"; but that dictum could not be true were there not something behind it. Justice comes before mercy, by common consent. When you are called

on to pronounce judgment in the case of a millionaire who has enriched himself by grinding the faces of the poor and offsets the procedure by giving a modicum of his ill-gotten wealth in charity, what do you say? That he is a philanthropist? By no means. You say that one must be "first just and then generous." And rightly so. God is love; but if His love were not grounded in justice, He would not be God.

In raising the question of God's equity, we are bound to consider Him from the standpoint of His Providence on the one hand and of His Grace on the other; for it is only in this twofold relation that we know Him.

Is He just in His Providence? How then shall we account for its inequalities? Why do so many go afoot while others ride on horseback? Why are the righteous so frequently cast down, while the wicked flourish like a green-bay tree? Is that even-handed justice? If our life is only a handbreadth and death ends all, then no; a thousand times no! But suppose we live forever, what then? Our horizons are bounded by the tops of the nearest hills; we see no further; but what lies beyond? Do you answer, I do not know? Then lay your hand upon your lips; for just over those hills there may be something that would fully explain all the inequalities that we complain of.

Do we pass judgment on a book when we have read its preface? Our life is merely the beginning of an endless serial. It is, strictly speaking, not life at all, but merely a season of preparation for it.

Once on a time a shepherd boy was stripped by his brothers and put into a lonely pit. The unfairness of the proceeding was so clear that we may easily imagine him philosophizing on this wise: "How can God be just and suffer this? My brothers have gone away with my coat and left me shivering here. They have carried away the parched corn in their wallets and I am hungry. My father will be grieving at home and I cannot comfort him. No, there is no justice in the God who permits it!" Suppose that he had died in that dreary place, what then? Would he not have had abundant opportunity in the immeasureable æons of eternity to explain the momentary wrong and justify God's relation to it? Are we to judge of the infinite circle of Providence by an infinitesimal arc of it? A few years later that shepherd boy was viceroy on the throne of Egypt. Now ask him what he thinks of Providence, and he will say, "I would not be upon this throne, had I not been thrown into that pit."

The life which we are now living is probationary. God wants to make the best of us. He has poor material to work with; but He has all time for His work and all eternity beyond it. We are His children; it is filial wisdom to trust Him. I do not say that we understand Providence; but only that we perceive too little of it to warrant us in assuming a case against the justice of God.

> Judge not the Lord by feeble sense
> But trust Him for His grace;

Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter
And He will make it plain.

But while we speak with reserve, in this manner, respecting the divine providence, because we know so little of it, we are thoroughly informed as to the divine grace; and in this we are enabled to form an opinion as to the justice of God.

He sent His only begotten Son into the world to live and die and triumph over death "for us men and our salvation." His life was the only perfect expression of justice which the world has ever seen. He dealt fairly with all. He was never charged with wronging any man. His enemies paid tribute to His fairness by saying, "Master, we know that Thou art no respecter of persons." There was no guile in His heart or on His lips. He denounced wickedness in high places and low places alike, and was always an impartial champion of human rights. His earnest plea for justice in behalf of the ill-deserving won for Him the title, "Friend of Sinners." Fair-play was His invariable rule and practice. So wise was His discrimination and so just His judgment that the man who sentenced Him to death was forced to confess, "I find no fault in Him at all."

His death was the most perfect illustration of unselfishness that ever was seen. He had done no wrong, yet

He "tasted death for every man." He died on a hilltop, by the wayside, with His hands stretched out; as if to say, "Look unto me all ye ends of the earth and be ye saved!" Rabbi Nicodemus was converted by His passion; and the penitent robber was moved to cry, "Lord, remember me!"

And the benefits of His wonderful life and vicarious death are offered alike to all. The sole condition is acceptance by faith. "He that believeth shall be saved." There is no discrimination at this point. Sovereigns and slaves, philosophers and simple folk, moralists and red-handed malefactors all alike must bow and pass through the same wicket-gate. Is not this even-handed justice? Salvation is a matter of personal choice. The word is "Whosoever will." If a man refuses to be saved through Christ, he does it with his eyes wide open. What then? He remains voluntarily under the law, and takes the consequences. There is no possible ground of complaint. Who is there that can say, "The ways of the Lord are not equal?" Of all the multitudes who have passed into the unseen world, penitent and impenitent, there is not one who is not bound to confess, "The Lord is a righteous Lord; just and holy are all His ways!"

But now as to ourselves. How do we stand in this matter? God is just; but is there a just man anywhere? Is there one who can say, "I have never wronged my fellow man?" Plato made an ideal which he called *Dikaios*, that is, "The just man"; but he never pretended to find his counterpart in actual life. Suppose we set

out with Diogenes' lantern in search of Dikaios; where shall we go?

To the market place? The proverb of business-life is, "There are tricks in all trades." Here is a combination of capital on the one hand, by which the small dealer is driven to the wall; and, on the other, a combination of labor by which the non-unionist is deprived of his right to earn his daily bread. Is that a square deal?

Or, shall we enter the halls of Congress? Is legislation always fair and equitable? In 1868 a treaty was made with China by which, in return for important concessions, the right of free immigration was accorded to the people of that Empire. A few years later, in answer to the demand of Dennis Kearney and his enfranchised friends of "the Sand Lots," that treaty was erased, without saying, By your leave. Was that a square deal?

To the courts, then; for surely here we shall find the equitable procedure, since these are "Courts of Justice." Here is a man charged with embezzling $15,000 from a Life Insurance Company; he is sentenced to Sing Sing. Here is another who has confessedly made a fortune by defrauding the policy holders of the same company; he goes scot-free. Is that a square deal?

But surely the pulpit is above suspicion. Here we shall find our "just man." At my ordination I was required to stand up in the presence of my brethren and enter into a solemn Covenant in these terms: "*I promise that I will with all faithfulness teach and defend,*

both in public and private, the doctrines established in the standards of this church." And to that covenant I solemnly affixed my sign and seal. Now suppose that I were habitually to deny or call in question the doctrines which are indisputably affirmed in the symbols referred to, such as the Inspiration of the Scriptures, the Divinity of Christ and the Vicarious Atonement, would you call that a square deal? Or would you think me an honest man?

Let us go a little further. In determining the question of fair dealing, I find myself occupying a three-fold relation.

At the outset, I am bound to be *fair to myself.*

Nor is this so easy or natural as one would suppose. For I am a complex being, and there is ever "a war in my members," in which my meaner self is constantly trying to get the upper hand of my better self. The danger is that in the lower pursuits of life I may wrong my soul and thus defraud myself forever. I do that very thing when I exhaust my time and energy in getting together a little yellow dust which I cannot take with me. I do that when I spend my life in chasing the thistle-down of pleasure, or in pursuing a sordid ambition which can give me only a wreath of fading laurel. I do that when, being a sinner and knowing it, I refuse the only possibility of pardon which is open before me. I do that when I refuse to think on death and judgment and allow myself to go out into eternity with no adequate preparation for it. A man is bound to consider

himself in this matter; for he has no right to do himself an irreparable injury.

This brings us to *our relations with our fellow men.* The rule of "the square deal" is "Live and let live." The Gospel interpretation of it is "Thou shalt love thy neighbor as thyself." Here is the acid test; and who can endure it?

The following communication recently appeared in one of our morning newspapers:

> "To the Editor—*Sir:* Many years ago I came here from a country town, poor as any boy could well be; found employment in a large concern, bettered my position year after year; became a partner, then the head of the concern. Made my fortune, a large one; now retired.
>
> "When I die I shall leave my children each a fortune, but when I think it over day after day I can only be ashamed of it all. I suppose I was no worse than the others; I know some were worse than I. I could always say, 'It's good business,' but I forgot that there was such a thing as a square deal. If I could get the better of an associate or a customer or an employee, I did. Anything that I could do to attain my own success was good business, and I did it.
>
> "I have given to charity, headed subscriptions, but it doesn't satisfy me. I know what I have done wasn't manly. Last night I sat with other so-called successful men. I studied them. When they can't help thinking, they think just as I do.
>
> "The modern success is rank failure. It has made this country rich and has made it great; it

has made its people selfish and unprincipled. I would give all I possess to-night if I could say: 'I have given every one a square deal. I have done no man a wrong.'

"Think it over; it will mean a lot to you some day. SUCCESS."

But the supreme consideration has to do with a man *in his relations with God.*

Here is the question, "Will a man rob God?" We belong to Him. He has a two-fold proprietary right in us; to wit, the right of creation and the right of purchase. We live and move and have our being in Him. We are redeemed by the blood of His only begotten Son. So it is written, "Ye are not your own; ye are bought with a price, not with silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." These things being so—and they are seldom denied—it follows that we are under solemn obligations as stewards of God. Our time and energy, our powers of body and soul, every farthing of our earthly possessions, are His by proprietary right; they are ours only in trust for Him. What then shall be said of the man who sleeps all night in God's watch-care, yet does not say at daybreak, "I thank Thee"? And what of the man who is so absorbed in selfish pursuits as practically to ignore his obligations to God? And what of the man who, tacitly believing in the Bible and the philosophy of the Gospel, refuses to acknowledge Christ at all? Is that justice? Is that common honesty? Is that "a

square deal"? Let men who pride themselves on their personal honor in the common relations of life meditate on these things. Is not God entitled to the usual courtesy which, in return for kindness, we tender our fellow men? "*Will* a man rob God?"

If our hearts condemn us in this matter, what shall be done? How shall we purge ourselves of unfairness, in all these various relations? Let us begin at the beginning and "get right with God." And the only way to do that is to accept, frankly and unreservedly, the proffer of His grace in the gospel of His beloved Son. To undertake to set ourselves right in any other way is like prescribing for the superficial symptoms of a malady, or undertaking to build a house from the roof downward. We cannot move, in this matter of fair dealing, until we become reconciled with God. And this is the purpose of "the Gospel of Reconciliation." To accept Christ is to enter into harmony with the laws of our being as marked out in the divine counsels. And, having done that, all the rest is to follow Christ, in pursuance of His Golden, Rule "Whatsoever ye would that men should do unto you, do ye even so unto them." This is to live an honest life; and to follow any other course is to fall short of it.

THE LAW OF KINDNESS.

"SWEET SAINT CHARITY."

"Love thinketh no evil." I Corinthians 13: 5.

We come now to "the Psalm of Charity"; and, strange to tell, the singer is Paul. We know him as logician, rhetorician, polemic, theologian—leading us skilfully through the intricate mazes of argument—but here he dons the poet's mantle and sings the praises of the master-grace. The song is a parenthesis, occurring in the midst of a doctrinal demonstration. It was a custom in the Agora to fill with minstrelsy the interval between the gladiatorial combats; but here it is the gladiator himself who rests upon his sword to sing; and his measure has every distinctive mark of the divine afflatus. The theme is for him an unusual one. Had he pronounced a panegyric on logic or eloquence, or rhetoric or dogmatics, it would have been a matter of course; but behold, Paul the dialectician lifts his voice in eulogy of Love!

He has just been discoursing on the *charismata*, or spiritual gifts. They were necessary to the church in those formative days. Tongues and interpretation, healing and prophecy, these were special endowments vouchsafed to the church in her early struggle for a

foothold on earth. One of the current questions among the Christians of that time was, "Which is the greatest of the *charismata?*" Paul says, "Covet earnestly the best of them; and yet show I unto you a better way."

He is writing to the members of the Corinthian church. He seems to be present in a public assembly where one possessed of the gift of eloquence pours forth breathing thoughts in burning words. "Has he Charity?" asks this bystander; "No? Then 'tis nothing!" He hears another, possessed of the gift of prophecy, uttering dreams and visions: "Has he Charity? No? Then 'tis nothing!" And when a third displays the gift of interpretation he still inquires, "Has he Charity? No? Then all is but sounding brass or a clanging cymbal; it profiteth nothing."

The "better way" is Charity. All other gifts are incomparable with it; since Love, or Charity, is the fulfilling of the law. It o'ertops all the *charismata*, outshining and surviving them. "Now abide Faith, Hope, Charity, but the greatest of these is Charity."

> The night has a thousand eyes, and the day but one,
> But the light of the whole world dies with the setting sun.
> The mind has a thousand eyes, and the heart but one,
> But the light of the whole life dies when love is done.

The word in the original is *agape*. The New Version renders it Love. It matters not, so that we understand its comprehensiveness. It is love, charity, neighborliness, benevolence, altruism, kindness, benignity, what you will. "Names name it not." It includes them all.

In this disquisition on Love the apostle names fifteen distinctive features of it. For our present purpose we select but one: "Love thinketh no evil." We are here advised as to the duty of looking on the bright side of character. It is an old proverb, "Faults are thick where love is thin." If we walk in the "better way" we shall not hastily impute evil, or put a wrong construction on well-meant words, or misunderstand motives or suspect the sincerity of those around us. If we walk in the "better way" we shall not gossip or backbite or give place to a censorious spirit. As far as possible we shall speak favorably of our neighbors; and as to their errors, unless a definite purpose is to be answered by an exposure, we shall prefer not to mention them.

This is not to say that love is blind to iniquity or slow, on occasion, to reprove it. The most scathing denunciation that ever was heard, "Woe unto you, scribes and Pharisees, hypocrites, how shall ye escape the damnation of hell?" fell from the lips of Incarnate Love. It is recorded that Hannah Dustin, held as a prisoner by the Indians on the little Island of Merrimac, rose in the middle of the night while her savage guards were sleeping, gazed on the faces of her children bound and reserved to death, then drew a tomahawk from the girdle of a sleeping brave as gently as if she were plucking a feather from the wing of a sleeping dove, and passing around the circle fiercely brained one after another until all the ten lay dead. It was Love that nerved

her arm; it was Love that kindled the fire in her eyes.

In like manner he who walks in the "better way" will be aggressive for the public good, will not hesitate to denounce evil in high places and low places, will cry aloud and spare not. He who loves the youth of our cities will, by the token of that Love, make war unceasing on dives and dramshops and all strongholds of iniquity. Love is the most fierce and fearless of the graces. It hates evil, and, for the saving of souls, leaves nothing undone to destroy it. Because it loves the sinner it hates the sin, and can make no allowance for or compromise with it.

But Love has nothing in common with a censorious spirit. A habitual fault-finder is disqualified for the rôle of a reformer. Love and gratuitous criticism are ever at variance. Love puts the best construction on everything it sees. It thinketh no evil. Let us note some of the reasons why we should, as far as possible, speak well of our fellow-men.

I. It is Christlike.

How sympathetic and gracious and helpful He ever was! He did, indeed denounce the evil on every side; but His hands were ever stretched out to the evil-doer in entreaty to turn from His evil ways. He died for those who hated Him, and, with His latest breath, put the best possible construction on their murderous deed, saying, "Father, forgive them, for they know not what they do!" He had a kind word for the Magdalen, a pitying glance for the dying thief.

In one of the Apocryphal Gospels it is related that, a mad dog having been slain in a public street of Jerusalem, while the bystanders were thrusting it with their feet and showering upon the dead brute vile epithets, they saw Jesus coming. His habit of kind speaking was proverbial. "Now," said they, "let us hear what He will say of this despicable thing." He stood looking on in silence for a moment; then said, "His teeth are like pearls." Was anything lost in speaking thus graciously? Would anything have been gained by another foot-thrust? And why, beloved in Christ, should we not follow in His steps, passing kindly judgment, as far as possible, upon all?

II. Consider our ignorance.

Who are we that we should assume to know what passes in a human breast? How little we understand the conditions, the environment, the sore temptations, of those who fall into sin!

O ye wha are sae guid yoursel',
Sae pious and sae holy,
Ye've nought to do but mark and tell
Your neebor's fauts and folly.

O, gently scan your brother man,
Still gentler sister woman;
Though each may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it.

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias.
Then at the balance let's be mute;
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

A member of my congregation tells me that one night she and her fellow-passengers in a Pullman car were greatly disturbed by the crying of a child. Up and down the aisle walked a man, hour after hour, with the wailing infant in his arms. At length one of the passengers parted the curtains of his berth and said, "Where's the mother of that child? For goodness' sake find her. We can't bear this any longer." The man answered, "I'm sorry, friend, but I can't help it. This isn't my child. The mother died suddenly this side of San Francisco; her body is in the baggage car. I've volunteered to take the little one to its mother's friends in York State." At once the complainant jumped from his berth, eager to relieve him; nor was there any further murmuring. But, alas, for want of knowledge as to motives and circumstances, we are always blundering in this way.

We speak of justice, but what do we know of it? "Vengeance is mine, saith the Lord; I will repay." How many and lamentable are our mistakes whenever we undertake to administer justice. We try offenders by lynch law and hang them up at eventide, only to discover before break-of-day that we have hung the

wrong man. And unfortunately it is too late to cut him down. The damage is done. Of justice we know little or nothing. Let us leave that to an omniscient God. Our function is with mercy. That falls measurably within our sphere of knowledge, and we are safe to administer it. But to speak as if we were sitting on the wool-sack is to be vastly presumptuous. It is falling into the error of Phaeton, who assayed, unskilled, to drive the chariot of the sun.

III. We work incalculable injury by our uncharitable treatment of others.

There are people who would not prick you with a bodkin, yet do not hesitate to smirch your reputation. They would not steal a farthing, but rob their neighbors without scruple of that which is better than life; for—

> Good name in man or woman, dear my lord,
> Is the immediate jewel of their souls.
> Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.

When the martyr Taylor was dying at the stake, one of the bystanders cast a flaming torch which struck his eyes and blinded them, "and brake his face that the blood ran down his visage." That was base, cowardly, brutal beyond words; yet not more base, more brutal, or more cowardly than to wantonly injure a man in his reputation, to put him to an open shame by blackening

his honor. This is the very climax of inhumanity; baseness can no further go.

IV. We live in glass houses.

The old proverb, "People who live in glass houses should not throw stones," had its origin, probably, in our Master's words respecting the woman taken in adultery. The Rabbis had dragged her up the temple steps and cast her upon the pavement, saying, "Moses in the law commandeth that such should be stoned, but what sayest thou?" He stooped for a moment in silence and seemed to be writing on the marble floor, then quietly said, "Let him that is without sin among you cast the first stone." Why don't they throw? O master of Israel, with thy broad phylacteries, so circumspectly pious, cast thou a stone at her! O venerable Sanhedrist, having the law written upon thy frontlets, against whom no breath of calumny has ever come, why dost thou falter? Cast a stone at her! O illustrious priest, minister at God's altar, lo, these many years, why is thy face flushed with sudden crimson, and wherefore dost thou not cast a stone? It is written that they which heard the Master's word, "being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last."

Our Lord said, also, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite,

first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." The word here rendered "mote" is chip or splinter; that is, of the same material as the beam. Here is a suggestion of the fact that the faults which we are most prone to criticise in others are those which are most deeply seated in ourselves. Tell me the general drift of a man's aspersions and I will show you his darling sin. It would be prudent in us all to take advantage of that provision which in courts of justice excuses a witness from testifying against a culprit when to do so would incriminate himself. "It takes a rogue to catch a rogue." All captious criticism is in the nature of State's evidence.

V. We are on our way to Judgment; and by our judgments of our brethren we are framing the rule which will apply to ourselves at that great day.

"Judge not," said the Master, "that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again." We may have what we will at the Great Assize, mercy or justice. If we here minister justice it will there be ministered unto us. But, blessed be God, heaven is full of mercy, if we will have it. The Moslems say that two spirits are set to guard the actions of every man. At night they fly up to heaven and report to the recording angel. The one says, "He hath wrought this good, O angel! Write it ten times!" The other says, "He hath wrought this evil; but forbear, O angel, yet

seven hours, in order that he may repent!" It is true that God delighteth in mercy; but if we want it we must here accord it.

How otherwise may we offer the prayer, "Forgive us our trespasses as we forgive those who trespass against us"? How otherwise can we with heart and understanding sing,—

> Teach me to feel another's woe,
> To hide the fault I see;
> The mercy I to others show,
> That mercy show to me.

VI. In dealing ungraciously with others we lose the blessed opportunity of kindness.

There is no telling what good may be done by a word of sympathy and helpfulness, one of those "words in due season" which are like apples of gold in baskets of silver.

The warden of the New Bedford jail was leading through the corridors a party of visitors, an old man with several ladies and a little girl; they came to the foot of a stairway where a prisoner was scrubbing the floor. This man was a desperate criminal, serving a life sentence. He had been a leader in many mutinies and outbreaks, and had been punished in vain. "Jim," said the warden, "carry this little girl upstairs." The prisoner looked up, scowled and turned away. The child put her arms about him, saying, "If you will, I'll kiss you." He hesitated a moment, then lifted her on his shoulders as tenderly as any father could have done,

and carried her up. At the top of the stairs she raised her face; he gravely stooped and kissed it, then returned to his task. And the warden will tell you that Jim has been a "trusty" ever since that day. The kindness of the child transformed him.

Let us, therefore, speak the kind word, lend a hand and do good as we have opportunity unto all men. "Help thy fallen brother rise, while the days are going by." It may be that some of you can remember Blondin, who years ago made dangerous journeys along a wire stretched across the Niagara below the falls. Sometimes he carried heavy burdens on his back. The shores were lined with spectators. Did they shout and applaud when they saw him poised above the abyss? Did they loudly reprove his folly? Did they obtrude unnecessary counsel upon him? If he stumbled and seemed to lose his balance, wavering for an instant, what then? Ah, they held their breath! Their very hearts stood still! Every one of us on life's journey bears his burden, oftentimes so heavy as to tax his utmost strength, along a path as narrow and dangerous as the sword-blade in the dream of Mirza. Every one of us needs the kindly word, the helping hand. O for the spirit of Charity! All the graces have done virtuously, but thou, Charity, excellest them all!

THE DUTY OF FAULT-FINDING.

"THE WOUNDS OF A FRIEND."

"Faithful are the wounds of a friend." Proverbs 27: 6.
"If thy brother trespass against thee, rebuke him." Luke 17: 3.
"God commendeth His love toward us in that while we were yet sinners Christ died for us." Romans 5: 8.

I call your attention to the most difficult and delicate, the most neglected and overdone, the most disagreeable and magnanimous of duties, to wit, the duty of fault-finding.

The friendliest man that ever lived was Jesus. He came from heaven to do two things: first, to make atonement for sin; so that all who are willing to receive Him by faith should not perish but have eternal life. And second, to set an example of right-living, so that all who are willing to follow in His steps may attain to character in the full stature of a man.

We, then, who profess to believe in Christ as our Saviour are to receive Him as our Exemplar in the right discharge of the duties of life.

Now Jesus was a fault-finder. He spared neither His foes nor His friends, on occasion. In the interest of truth and righteousness He laid bare the utter meanness and insincerity of the religious leaders of His time, saying, "Woe unto you, scribes and Pharisees, hypocrites, generation of vipers; how shall ye escape the

damnation of hell?" Nor did He spare His disciples when reproof was in order; as when He said to angry John and James, "Ye know not what spirit ye are of"; and to tempting Peter, "Get thee behind me, Satan; thou savorest not the things that be of God but those that be of men." We must be fault-finders, therefore, if we propose to follow in His steps.

The censorious man is ubiquitous: like the poor, we have him always with us. All sorts of colloquial titles are applied to him; but, call him what you please, he is never agreeable. A scold at home, a pessimist in society, a mugwump in politics, a martinet in the church; he is everywhere a cumberer of the ground. Nothing suits him; nobody pleases him. He is like Momus among the ancient gods, who ended his long career of criticism by finding fault with Vulcan's man, because he had no windows in his breast so that people might see what was going on within; with Neptune's bull, because his horns were not beneath his eyes so that he might direct his attack; and with Minerva's house, because it had no wheels to enable her to move away from troublesome neighbors. For this, Momus was cast out of Olympus; unfortunately we cannot get rid of the fault-finder in that way.

The man at the other extreme, however, is no less insufferable. He sees the strong pursuing the weak and has nothing to say. He hears the truth denied and keeps silence. The times are out of joint; but why should he trouble himself to correct them? Evil-doers

are abroad; but who set him as a watchman upon the heights? If he be a preacher, he preaches smooth things, flattering the infirmities of those who have itching ears. His philosophy is briefly contained in the proverb "The crooked cannot be made straight." He sees the wounded man on the Bloody Way and placidly leaves him to the good Samaritan. He is a cynic, serene as Diogenes, who asked nothing of the passer-by but that he would stand out of his sunlight. He has never heard the injunction, "Cry aloud and spare not and show the people their sins!"

Let it be understood that fault-finding is a duty. True friendship dares to wound. As Seneca said, "I love not my friend if I offend him not." Or as Moses said, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Or as Jesus said, "If thy brother trespass against thee, rebuke him."

But fault-finding is more than a duty; it is an art. The thing must be done; but the question is, How to do it? And here is where the example of Jesus helps us. This duty, like all others, must be interpreted in the light of His teaching and example. Our purpose, therefore, is to discover how Jesus did it.

At the outset, the Motive must be looked at.

Jesus said He came into the world to seek and to save. And whatsoever He did was in line with that purpose. Our life as His followers must be formulated along the same benevolent lines. In all our criticism, of friends and foes alike, we must be actuated

by a supreme desire to bring them back to truth and righteousness. There is no room here for envy or malice. The philosophy of the world is briefly comprehended in the words of Cain, "Am I my brother's keeper?" With that the philosophy of Christ is distinctly at odds. A man is discovered in the act of committing suicide. Christ says, "We must save this man." Cain says, "It is his own affair; let him hang." Christ says, "No; he is my brother and I am his keeper; I cannot let him hang." Cain says, "Is not his life his own? Is not the rope his own? May he not do what he will with both?" Christ says, "No, it devolves upon us to see that he does no harm to himself" Cain says, "He is a cumberer of the ground and the world would be well rid of him." Christ says, "No; there are divine possibilities in him; let us put him on his feet again." And to all His people He cries, "Come, let us cut this man down and make a better man of him!"

We observe, further, that Jesus was always Just in His fault-finding, and in this we must be like Him.

But there's the difficulty. We know little about justice. We are so ignorant of the motives and the singular trials and temptations of men.

It was an easy matter for Jesus to be just, because He knew what was in man. We are to exercise justice only in cases where the moral quality of the act is perfectly clear; in other cases we must needs condemn the sin, but leave the sinner with God. And in no

case are we at liberty to pass hasty or ill-considered judgment on any of our fellow men.

It is said that when the Roman magistrates sentenced a prisoner, they had a bundle of rods near by, tied with many knots, to the intent that, while the beadle was busy untying them, the court might have time for a sober second thought. Alas, we oftentimes lay on the rod and do our thinking afterward! The Scriptural rule is, "Be swift to hear, slow to speak, slow to wrath."

And again, if we are to be like Jesus in the discharge of this duty, we must be clothed with Charity.

This does not mean that we are to be oblivious of wrong or injustice. They say that love is blind. But "Charity thinketh no evil"; that is, it puts the best construction upon the conduct of a man. It prefers to see the good rather than the bad. It recognizes the fact that there is a bright side to the character of every one. There is a Russian fable which says that the swine Kavron made its way through the gardens of a lordly mansion into the barnyard, where it reveled in filth. On its return the neighbors cried, "What found you, Kavron? They do say that the garden is full of flowers and the house of pearls and diamonds!" And Kavron answered, "I found naught but heaps of offal." Thus the critic finds what he is looking for; and our perverted nature not infrequently prefers to find the evil rather than the good. The part of charity is never to expose the evil for the sake of comment

or exposure, but always with the intent of correcting it.

We have further light on the proper discharge of this duty in the words of Jesus, "Why beholdest the mote in thy brother's eye but considerest not the beam that is in thine own eye?"

Spurgeon tells of a well-known lunatic who used to go up and down, muttering, "God save the fool!" So Shakespeare says,

> The jury, passing on the prisoner's life
> May in the sworn twelve have a thief or two,
> Guiltier than him they try.

It does not follow, however, that we are to be estopped from fault-finding by reason of the fact that we are conscious of sin. But we are bound to make sure that we are bravely resisting in ourselves that which we condemn in others. A man with a flask in his pocket is a poor preacher of temperance. It would lend weight to the argument of the Army officers who are just now pleading for a restoration of the beer canteen, if the public could be advised that they themselves were temperate men. "Take heed to thyself; first cast out the beam out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye."

And it behooves us to be Open and Above-board in our criticism of others.

The rule of Jesus is, "If thou hast aught against thy brother; go tell him betwixt thee and him alone." No gossip. No backbiting. Come out of your covert!

Out into the open! The meanest man in Scripture is Shimei, who threw mud and stones at David from behind a hedge. It is to the credit of Paul that he "withstood Peter to the face"; and history records that they were the better friends for it. But this is not the usual way. A tells B that C is no better than he ought to be; their wives discuss it over the tea cups; and all the neighbors are by the ears. As Dean Swift says, they—

> Convey a libel with a frown
> And wink a reputation down;
> Or, by the tossing of a fan,
> Describe *the lady and the man!*

This is the part of cowardice and ill-becoming in those who profess to follow Christ.

It must be added that fault-finding, after the Christian method, requires the utmost Tact.

Take care! A mote that has imbedded itself in the tissues of the eye cannot be extracted with the naked hand, much less with red-hot pinchers. The most insufferable man in the world is the one who speaks of himself boastfully as "a blunt man." He "calls a spade a spade," and delights in saying unpleasant things. His method is the very opposite of Christ's. What tact and gentleness were displayed in the Lord's rebuke of Peter, who had denied him thrice with a bitter curse; he turned and looked at him, and Peter "went out and wept bitterly." That look had exposed the dark recesses of his soul. And what skill

was displayed in Christ's reproof of the woman at the well. He saith unto her, "Give me to drink." She answered, "How is it that thou being a Jew askest drink of me who am a Samaritan?" He saith, "If thou knewest who it is that saith, Give me to drink, thou wouldst have asked of Him and He would have given thee living water." She saith, "Sir, give me this water that I thirst not neither come hither to draw." He answered, "*Go call thy husband* and come hither!" It was at this point that the iron entered her soul; and thus He drew the sinner to Him. Or where will you find such tact and tenderness as in Christ's treatment of the poor creature taken in adultery and dragged before Him by the religious leaders, who clamored for the extreme penalty of the law. He saw her contrition in the hiding of her crimson face. He stooped and wrote his judgment on the pavement: "Let him that is without sin cast the first stone at her" He rose and, finding Himself alone with the woman, said, "Hath no man condemned thee? Neither do I condemn thee; go and sin no more."

It remains to be said that those who would follow Christ in the discharge of this duty, must have in mind the ultimate Law of Requital; as He said, "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

In other words, the censorious critic will have to change places with his victim one day. It is with this

fact in mind that we pray, "Forgive us our trespasses as we forgive those who trespass against us."

Here is no reference to the *lex talionis*. God does not judge in the spirit of vengeance; but, in the necessity of the case, whatsoever a man soweth that shall he also reap. The Law of Requital works automatically. Haman is always hanged on his own gallows-tree. "A man is his own dungeon;" he treasures up wrath against the day of wrath; he determines for himself what sentence the Law shall pass upon him. If we want mercy in the Great Day, we must needs grant mercy here and now.

Wherefore, let the mind that was in Christ Jesus be also in us. He spared neither friend nor foe; but His wounds were always the wounds of a friend. The severest woes that ever fell from His lips were followed by the kindest of invitations: "Come unto me all ye that labor and are heavy laden and I will give you rest." The tenderest rebuke that ever was administered was from the Cross:

I saw One hanging on a tree,
  In agony and blood,
Who fixed His languid eyes on me
  As near His cross I stood.

Sure, never till my latest breath,
  Can I forget that look;
It seemed to charge me with His death,
  Though not a word He spoke.

Alas! I knew not what I did,
But now my tears are vain;
Where shall my trembling soul be hid,
For I the Lord have slain!

A second look He gave, that said,
"I freely all forgive:
"This blood is for thy ransom paid;
"I die that thou may'st live."

Thus while His death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon, too!

He "knew what was in man" and "covered" his faults by expiating them. He was aware of the imperfections of those to whom He had assumed the relation of an Elder Brother; and, while He exposed them, He bare them also in His own body on the tree. He led His friends through the rough places of Via Dolorosa, because there was no other way to heaven's gate. He laid bare, as with a scalpel. the secret sins of men that He might heal them. It is written of Him that knowing His disciples, their faults and short-comings, He nevertheless "loved them to the end." In this we find the key-note of a Christian life: "God commendeth His love toward us in that *while we were yet sinners*, Christ died for us."

THE GRACE OF FORGIVENESS.

"SEVENTY TIMES SEVEN."

"Then came Peter to Him and said, Lord, how oft shall my brother sin against me, and I forgive him?" Matthew 18: 21.

All the world loves Peter; brave, impulsive, blundering Peter; the apostle of the great heart, open hand, hot temper and high ambition. But there were times when Peter showed himself in most unlovely ways. In some respects he was a very little man.

It was so here. He had been greatly stirred up by some things that Jesus had been saying about the proper way of dealing with unruly church members. In the Code of Discipline, as laid down by the Master, there were four steps. The first was, "If thy brother trespass against thee, go tell him his fault between thee and him alone." If that failed, then, "Take with thee one or two witnesses and seek to arbitrate the difficulty." In case the offender were still obdurate, "Tell it unto the church," that he may be formally cited for trial. And should this also prove unavailing, "Let him be unto thee as an heathen man and a publican"; that is, Withdraw your fellowship from him.

Now, Peter had a personal interest in this matter, owing to certain grudges of his own. A self-willed self-confident, self-opinionated man is sure to provoke

animosities, and equally sure to resent criticism as a personal affront. It was, doubtless, this cherished sense of wrong which moved Peter to inquire, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" The teaching of the Rabbinical writings was, "If thy brother offend once and ask pardon, forgive him; if twice, forgive him; if thrice, forgive him; and that ends it." We may assume, therefore, that Peter, in suggesting seven times, supposed himself to be taking a most magnanimous view of the matter. But Jesus said, "Not until seven times, but until seventy times seven"; by which He meant that our spirit of forgiveness must know no limit at all.

And this He enforced by one of His great parables. The scene is laid in an Oriental court. A certain king, calling his satraps to a reckoning, finds that one of them is a defaulter in the sum of ten thousand talents; that is, about ten millions of our money. The man has no excuse to offer and he has nothing wherewith to pay. The decision of the king is that he shall be sold with his wife and children into slavery, a procedure which was in strict accordance with the Roman law. He thereupon fell down and besought him, "Lord, have patience with me and I will pay thee all." And his lord did better than he asked; he forgave him all.

Then comes the sequel, on which the emphasis rests. The same servant went out and found one of

his fellow servants who owed him the paltry sum of a hundred pence, equivalent to about seventeen dollars in our money; and he took him by the throat, saying, "Pay me what thou owest!" His poor debtor besought him, in the very words which the other had previously used, "Have patience with me and I will pay thee all!" And he would not, but cast him into prison until he should pay the debt. Now when this came to the knowledge of the king he was indignant, saying, "O thou wicked servant! I forgave thee all, because thou desiredst it; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And he delivered him over to the officers of the law.

Then the lesson: "*So likewise shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.*" The same truth is repeated once and again in the teaching of Jesus on other occasions; as where He says, "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Also, in the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." And, in general terms, in the Golden Rule, "Do as ye would be done by."

In the contrast presented in the parable we have an emphatic presentation of the Doctrine of Grace, or mercy to the undeserving.

On the one hand, we have in bold relief *the Grace*

of God, as illustrated in the king's magnanimous treatment of his servant.

This Grace is manifest in the atonement of Christ, who said of Himself, "The Son of man is come not to be ministered unto, but to minister and to give His life a ransom for many."

Sin is a debt incurred to the Law; and the Law is a hard creditor. It records in a great ledger, called "the Handwriting of Ordinances," all our transgressions, item by item. The sinner who is thus indebted to the Law is a defaulter, in that every item represents a wilful and inexcusable violation of known duty. And the sum total of his indebtedness shows him to be a hopeless bankrupt; he owes "ten thousand talents." The satrap was in default ten millions of dollars, with absolutely no assets; yet he had the effrontery to say, "Have patience with me and I will pay thee all!" The revenues of a province would have been but a bagatelle in meeting such a debt. The sins of the sinner are as the sands of the seashore for multitude; and what can he offer as an offset? His penitence? Nay, there is no expiatory virtue in tears. His resolution to meet the obligation? It is a true saying. Hell is paved with such resolutions. There is absolutely no hope. The man passes into the debtor's jail and the door clangs behind him.

But as sin is debt, so pardon is remission. The Handwriting of Ordinances is blotted out. This is by reason of the "ransom" which Jesus paid; as it is writ-

ten, "He nailed to His cross the Handwriting of Ordinances which was against us, taking it out of the way." Thus Mercy and Justice are reconciled in the pardon of sin.

The grace thus manifested to sinners is absolutely free. Grace and *gratis* are cognate terms. Now and then we hear of a creditor giving a receipt on this wise: "In consideration of the sum of one dollar, thus and so"; but not even such nominal remuneration as this is exacted from the sinner who has accepted the grace of God.

> Long as I live I'll still be crying,
> Mercy's free, mercy's free!

And this grace is extended to all; as it is written, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, let him come and drink"; and again, "Him that cometh unto me I will in no wise cast out." In no wise? Not if he be a thief or a murderer? Nay, if only he "come unto me." Heaven is full of such flagrant sinners saved by grace. Christ is able, and as willing as He is able, to save "unto the uttermost" all who thus come unto Him.

And the gracious pardon is complete; that is, it covers the whole record of the misspent life. The sins of the sinner are blotted out, remitted, sunk into the depths of an unfathomable sea, cast behind God's back, so that He remembers them no more against him.

Is there no condition affixed to this proffer of grace?

One only, the same condition which is affixed to every gift; to wit, that it shall be accepted. Faith is the hand stretched forth to receive it. "He that believeth shall be saved," that is, his debts are liquidated; "and he that believeth not" is still indebted to the law; therefore "the wrath of God abideth on him."

God is a great forgiver! "There's a wideness in His mercy like the wideness of the sea."

But now we turn to the reverse of the picture. We have contemplated the grace of God; it remains to consider the Grace of Man as illustrated in the attitude of the satrap toward his fellow servant.

Observe the contrast, for here the emphasis lies. The only possible return that we can make for the divine goodness is to reflect it, as far as possible, in our conduct toward our fellow men.

We have abundant opportunity for the exercise of Grace, since we have all been wronged. "Man's inhumanity to man makes countless thousands mourn." How could it be otherwise, human nature being what it is? But the servant is not greater than his Lord. In all the universe there is no man who has suffered such injustice as Christ. What "contradiction of sinners" He endured! He was misunderstood, forsaken, scourged, rejected, spit upon, put to an ignominious death. How small our wrongs appear in the light of His!

Do we resent them? Do we propose to exact payment of the debts which are owed us? Do we take

our adversary by the throat? Alas, how persistently we cherish the memory of injustice and unkindness. Old grudges rankle within us. We have much to say about domestic feuds in the South, and about the Mafia that sends its agents across the ocean with vengeance in their hearts; but in a smaller, meaner and more cowardly way we often keep a memorandum of gossip and misrepresentation in the hope of "evening up" some day. If a misfortune befall our debtor, are we sorry? Back in the dark places of our heart do we not somehow cherish the thought that, however he may defraud us here, a just recompense awaits him in the Great Day? Or if we consent to forgive, how many questions like Peter's arise, "How oft shall I forgive him?" or, "Suppose he is not sorry?" or, "Who shall take the initiative?" Thus we sweep the room and leave the dust behind the door. O little people that we are! Far, far, indeed, is our spirit from the mind of God.

What is the right attitude, then? Grace. Pardon to the undeserving. God's Grace in our hearts pouring itself out without stint. Love to the uttermost. Charity not to God's poor only, but to the devil's poor. Forgetfulness of grudges; "let bygones be bygones;" "let the dead bury their dead." Why? Because "to err is human, to forgive divine." The right spirit was exhibited by Sir Thomas More when, on being sentenced to death, he said to his unjust judge, "Sir, I am wronged; but I cherish no enmity against thee. As Paul held the clothes of those who stoned Stephen

and afterwards met him in heaven, so do I entertain the hope that by the mercy of Christ we may meet in the kingdom of God."

Now this is *the very heart of the Gospel of Reconciliation.*

God by his Grace comes down to meet us, and we by the exercise of a similar Grace go out to meet all about us. This is "the truce of God," of which the angels sang, "Glory to God in the highest, peace on earth and good will toward men." Christ came to bring peace of a three-fold sort; peace with God, peace with ourselves and peace with our fellow men. And in this interchange of Grace betwixt heaven and earth lies the hope of that ultimate Utopia in which "Man to man, the world o'er, shall brothers be."

But how shall we attain unto it?

First, by getting into vital communion with Christ; that is, by accepting Him as the personal manifestation of the Grace of God.

Second, by contemplating the divine Grace, as exhibited on Calvary, until "the eye affecteth the heart."

If the debtor in the parable had not forgotten what the king had done for him, he never would have dealt so hardly with his fellow servant. If he had remembered the ten millions of dollars, he would not have been so particular about the seventeen dollars. So then, let us take our place on Calvary and, looking toward the cross, get some conception of what God

has done in our behalf. An Oriental poet puts it in this wise:

> Once staggering blind with folly on the brink of hell,
> Above the everlasting fire-flood's frightful roar,
> *God threw His heart before my feet; and, stumbling o'er*
> *That obstacle divine, I into heaven fell!*

Third, we shall assist ourselves into this attitude of Grace by forming a just conception of the Canon of Judgment which is to obtain on the Great Day; "For with what measure ye mete, it shall be measured to you again."

I have read somewhere of an old-time baron who, on hearing that an enemy, who had grievously wronged him, was about to pass his castle, put his retainers in martial array and said to his chaplain, "Ere we go forth to our revenge, lead us in a prayer for victory." The chaplain said, "Let us go apart, thou and I, and say the Lord's prayer." They repeated it together until they came to the petition, "Forgive us our trespasses as we forgive those who trespass against us," where the baron dropped out. "My lord," asked the chaplain, "why art thou silent?" "I cannot say this." "Then arise and go forth to meet thine enemy; but so will God meet thee on the Great Day."

Is this hard doctrine? It is the teaching of Christ; and as followers of Christ we should understand it; since we profess to follow in His steps. He preached the doctrine of forgiveness, and He exemplified it. Was ever greater magnanimity than in His last prayer on

the cross, "Father, forgive them for they know not what they do"? Let the mind that was in Christ Jesus be also in us. If we are smitten, let us turn the other cheek rather than resent it. If we are wronged, let us not avenge it. A philosophy like this may entail a measure of suffering; but we shall enter into sympathy with our Lord in pursuing it.

"What can Jesus Christ do for you now?" said a master who had bound his slave to the whipping-post. "He can teach me how to forgive you, Massa," was the answer. Aye, this our Lord can do: and in so doing he will make us "partakers of the divine nature." In Jesus we behold the vital union of God with humanity; here is man at his best, in touch with God. Emerson says, "His heart was as large as the universe, but there was no room in it for the memory of a wrong." Our imitation of Christ is the measure of our approach to the full stature of manhood. And as Christians we are bound to imitate Him in all things. At whatever cost we must be Christlike, for a true Christian speaks on this wise: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

THE SECRET OF POWER.

THE INDWELLING OF THE SPIRIT.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Ephesians 3: 14-19.

Paul was a prisoner in the Prætorian Camp at Rome. He had been condemned to chains for his persistency in preaching the gospel of Christ. His enemies thought to destroy his influence in that way. Foolish thought! "Love laughs at locksmiths." There is no cutting the sinews of an earnest man.

> Tumble him down, and he will sit
> Exultant on his ruins yet.

Lay him on a sick bed and his patience will preach, like Chrysostom, with golden lips. Send him to a desert island and he will plant aromatic herbs there whose fragrance will be wafted far and wide. Kill him, bury him, roll a stone against his sepulchre and, lo, his disciples will walk the earth with messages of irrepressible truth.

So Paul, in chains, had to be reckoned with as a strong man. He could no longer climb the Macedonian

hills or cross the Syrian deserts, but he could dictate letters to the churches and "bow his knees." By reason of his dim sight and shackled arm he must needs do his writing through an amanuensis, but he made his own sign manual, "I, Paul, with mine own hand: Grace be unto you!" Wonderful letters they were, which serve as formularies of Christian doctrine to this day. And wonderful prayers, too. It is such prayers as this that make the world go round. An ocean steamer holds its way calmly and steadily toward its desired haven because down in the engine-room there are stokers at work, grimy and stripped to the waist, feeding the furnaces. Who knows what would happen to this old world of ours were it not for those earnest people who in the secret places, unseen and unheard save by the Lord of the universe, are ever pleading for the welfare of nations and the children of men?

Paul was praying here for the members of the Ephesian Church. He had a singular interest in the welfare of that church because it had been established and built up under his ministry. Its present pastor was a young friend, Timothy, his spiritual son, dear to him as the apple of his eye. He knew the difficulties that beset the congregation there, a feeble folk like the conies, worshiping under the shadow of the Temple of the great Diana. The earnestness of his prayer is apparent in the fact that his words go tumbling over each other, like heralds in undue haste to carry the news. His heart is like a galvanic battery which enables him, despite all hin-

drances, to commune, *via* the Throne of Grace, with his distant friends.

The burden of his prayer is *Power;* "that ye may be strengthened with might by His Spirit in the inner man."

All the world loves a strong man. The reason why Theodore Roosevelt is perhaps the most popular of living rulers is because he is recognized as the consistent apostle of the "strenuous life"; a strong man physically, intellectually and spiritually; strong enough to lay a kindly hand on each of two belligerent nations and say, "Be at peace!"

The reverence for power is instinctive. One question in "The Child's Catechism" that always finds an answer is, "Who is the strongest man?" The youth who commands respect at college is the successful contestant: prize essayist, valedictorian or stroke-oar. In business it is the man who pushes to the front. "Push" is the word. An ounce of that is worth a ton of "pull." In politics, in society, wherever you will, it is power that tells. If this is true in secular affairs, how much more in the Church of Christ? A Christian has no right to be weak. Paul writes to Timothy, "Thou, therefore, be strong in the grace that is in Christ Jesus"; and to the members of his church, "Finally, my brethren, be strong in the Lord and in the power of His might." To be strong is a duty; therefore, to be weak is a sin.

The strength here prayed for is spiritual strength; or as Paul phrases it, "strength *in the inner man.*" In this expression he betrays his idea of dual personality. He

conceives of himself as a complex being, in whom two persons are constantly at strife; "the old man," Saul of Tarsus, and "the new man," Paul the servant of Jesus Christ; the carnal man and the spiritual man; the outward man and the inward man. It is this inner or spiritual man who, getting the better of his antagonist, grows more and more in power and lives forever. "Though our outward man perish," he says, in recognition of his increasing ills and infirmities, "yet the inward man is renewed day by day."

It will be remembered that Bismarck, smitten with paralysis in his later years, went about with faltering steps, his right arm dangling at his side: but let one whisper to him, "Sedan!" or "Alsace-Lorraine!" and see his form straighten and his eyes flash. His age fell from him then like a garment. The eye of "the inner man" was still bright and his natural force unabated. And this is the divine, the immortal man.

The day came when Paul was led out along the road toward Ostia to his execution. There were priests and beggars and Arabs, merchants and sailors and camel-drivers who turned to look. What they saw was an armed guard with a Jewish prisoner in chains; a man of "mean presence" outwardly, but destined to walk through history like a Titan. The place was reached; there was the flash of a heavy sword; a head fell from the block. "There's an end of this zealot," said the executioner to his men. Little they knew! The real Paul could not be slain. He was destined to be heard

from. The "inner man" walks up and down in Church councils to-day, a participant in all great theological controversies, and will until the end of time. The death of such a man is but the widening of his parish.

> Out of sight sinks the stone
> In the deep sea of time, but the circles sweep on!

And Paul points out the means of this strengthening: "That ye might be strengthened with might *by His Spirit* in the inner man." It is by the influence of the Holy Ghost that men grow in power. Holiness is power. The Holy Ghost is so called because it is His official function to make men holy. He is the squire of Christians, who equips the "good soldier of Christ" for service. It is He who girds his loins with truth, buckles on his breastplate of righteousness, binds on his feet the sandals of the preparation of the gospel, puts the shield of faith in his left hand and in his right the sword of the Spirit which is the Word of God.

No man ever gathered about him a naturally weaker or more inefficient body of helpers than did Jesus of Nazareth. It was a company of fishermen and other toilers, uneducated in the schools, without patronage, weaklings in the face of duty and cowards in the front of danger; who, at the critical moment, "all forsook Him and fled." But after His resurrection He met them on Mount Olivet and gave them the great promise: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in

Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now mark the stupendous change which was wrought upon those men by the Pentecostal baptism of fire and power. They were scattered abroad and went everywhere preaching the gospel. They crossed deserts and climbed mountains as witnesses of Christ. They faced the gleaming sword, the roaring lion and the blazing fagot. These fishermen, cowards and weaklings, were transformed by the power of the Holy Ghost into the stuff that heroes and martyrs are made of.

Any Christian may receive power in the same way. For "if earthly parents know how to give good things to their children, how much more shall your Father which is in Heaven, give the Holy Spirit to them that ask Him." Why then art thou lean, being the king's son? Why should one ever sing, "Dear Lord and shall we ever live at this poor dying rate?"

But is it worth while to be thus strengthened by God's Spirit in the inner man? What is the purchase of power? Are the results such as will warrant us in earnestly striving for it? At this point the Apostle speaks clearly; he names the three results which follow the strengthening of the inner man.

First, "*that Christ may dwell in your hearts by faith.*"

This is distinctly a Christian truth. Who ever heard of the indwelling of Buddha or of Mohammed? Our Lord makes much of it; as in the Parable of the Vine

and its Branches: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." So also in His sacerdotal prayer for His disciples: "I in them and Thou in me, that they may be made perfect in one; that the love wherewith Thou hast loved me may be in them and I in them."

O, that we might be led into this mystery of the indwelling of Christ! There are some who have a mere speaking acquaintance with Him; they know Him when they see Him; they salute Him and pass on. There are others who have a visiting acquaintance with Him; that is, they meet Him at stated times, in the communion of the closet at evening and again at break of day. But there are others who have an abiding acquaintance with Him; as He said, "Lo, I am with you alway." Their lives are "hid with Christ in God."

The clew to this mystery is faith; as Paul intimates, "That Christ may dwell in your hearts *by faith*." Our Lord says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Alas! that He should stand without, pleading to come in! Faith is the hand outstretched to draw the bolt, to lift the latch, to open the door, to let Christ in. And thus to welcome Christ is to make certain our growth in spiritual life. To appropriate Him in this manner is to partake of His omnipotence. To believe is to be strong. "According to your faith be it unto you."

Second, "that ye, being rooted and grounded in love,

may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

By the "love of Christ" in this connection we are to understand not our love toward Him, but His love toward us. And just here is our ground of assurance. Had Peter understood this, he would not have answered Jesus as he did in that historic interview by the lake shore. Thrice the Lord asked, "Lovest thou me?" and thrice Peter answered, (but always, I think, with an increasing waver of uncertainty in his voice.) "Yea, Lord, Thou knowest that I love Thee." In view of his frequent faults and backslidings and of his three-fold denial, he well might entertain a doubt concerning himself. But suppose he had answered, "Lord, Thou knowest that my oft-repeated weakness and disloyalty prevent my being quite certain of my love toward Thee; but this I do know, that Thou lovest me!" Here is our coign of vantage. Here is where we take hold of our Lord's strength. For, after all it is not our love toward Him but His love toward us that saves us.

O, this boundless love of Christ! The Father's love is set forth in John 3:16, "God *so* loved the world that *He* gave His only-begotten Son, that whosoever believeth in Him should not perish but have eternal life"; but the Son's love is announced in another "so" in Galatians 2:20, "Christ loved me and *gave Himself* for me." The Father's giving of His Son was indeed a manifestation of a love unspeakable; but equally so was that of the Son

in giving Himself to suffering and death that we might enter into life. It may be that Paul was making, for the benefit of his Ephesian friends, a comparison of this divine love with the dimensions of their great temple of Diana. That was four hundred and twenty feet long, two hundred feet wide and sixty feet in height. Any one could walk about that temple and measure it. But the love of Christ—its length and breadth and depth and height—who could measure that? Its length is like eternity, its breadth is that of the universe, its profundity is unfathomable, and its dome is glorious with celestial light. O, the love of Christ which "passeth knowledge!"

Yet the Apostle says this unknowable may be known. We cannot exhaust it, but we may enter into it. How? By being "rooted and grounded in love." Love only can comprehend love. A letter comes to me from a dear old-fashioned friend, written in stilted phrases with a cramped hand. You read it and smile; there is nothing there for you. Ah, but she is not your mother! Give me the letter, now; how it warms my heart and bedews my eyes! Love only can comprehend love. God's goodness is Sanskrit to all but His children. If you would understand, you must yourself be rooted in it, like a tree drawing its life from a fountain beneath the hills; it knows water, because it drinks water and lives by it.

Third, "*that ye might be filled with all the fulness of God.*"

Here is the climax of mysteries. "In Hym ye ben fylled." What is this—the infilling of God? The fulness of God dwelling in the soul of a mortal man!

We speak of "the immanence of God," and of "practising the presence of God"; and, indeed, if we could but realize this, that God is ever with us, nearer than touching or seeing, we would all be living different lives. How "coy and tender to offend!" How eager to meet the behest of duty! But here is something more than the divine immanence: "to be filled with all the fulness of God." I do not know what it means. It seems to suggest the utmost possibilities of heaven. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." In that day we shall know, and we shall be satisfied. The divine peace and glory will flood our souls, when we are filled with the fulness of God.

Meanwhile it is ours to long and aspire. If we may not realize at once the full privileges of the transformed life, we may at least covet them earnestly, and so doing we shall approach them nearer every day. The secret of attainment is desire. Rare beatitude! "Blessed are they that hunger and thirst; for they shall be filled."

The beginning of the life that finds this glorious consummation is in the acceptance of Christ. No man is making the journey who has not taken the first step. The birth of "the inner man" is when one, hearing the voice "I am Jesus," answers, as Saul of Tarsus did,

"Lord, what wilt Thou have me to do?" All follows on "the great renunciation." To one who has thus surrendered himself to Christ, life is but the holding up of his heart like a chalice to be filled at the infinite Fountain. And so we pass on from grace to grace, from glory to glory, until we shall be filled with all the fulness of God.

UNREALIZED IDEALS.

DREAM ON!

"Now it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the Ark of the Covenant of the LORD remaineth under curtains. Then Nathan said unto David, Do all that is in thine heart; for God is with thee. And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, thus saith the LORD, Thou shalt not build me an house to dwell in." I Chronicles 17: 1-4.

A great purpose was in the king's heart. It came to him while he sat in his house meditating on the goodness of God. "As he was musing, the fire burned." He dreamed a dream; and it took the form of a splendid temple. He called the Court Chaplain and laid the matter before him; he approved as a matter of course: "Go do all that is in thine heart, for the Lord is with thee." But the Lord had still to be reckoned with; on that same night He said to David, "Thou shalt not build me an house to dwell in." So man proposes and God disposes. We dream temples for the Most High; and they prove to be castles in the air.

The thought of a temple was not original with David; it had been in the mind of Moses centuries before. In his memorable interview with Jehovah on Sinai, he saw it projected in the skies; and when built by the Israelites the tabernacle was "according to the pattern shown in the Mount." The cedar posts

and fine-twined curtains, the sacred utensils, the knobs and fillets and almond-blossoms, were all fashioned after the vision: and God's approval was manifest when the Shekinah, the luminous symbol of His "excellent glory," came down and hovered over it.

But the plan of David was for larger things. "See, now, I dwell in an house of cedars, but the ark of the Lord remaineth under curtains." The Tabernacle might answer for primitive times, but the people had outgrown it. His purpose, however, was thwarted, for good and sufficient reasons. The fulness of time was not come; the Jews had not gained an undisputed occupation of the land; the tabernacle was still a fitting symbol of their unsettled state and the Lord would dwell sympathetically among them as "a shifting traveler from tent to tent."

Moreover, the hands of David, red-stained with many wars, were not the proper hands to rear a sanctuary. True, his wars were holy wars; but to every man his work. Plato wisely said, "Each individual is the result of a separate thought or concept in the divine mind"; and it follows that each should be content with the task divinely assigned to him.

The time came when Solomon dreamed the dream of David over again, and brought it to a splendid consummation. Yet his temple was only a larger draught or facsimile of the tabernacle which Moses had seen in his vision.

Nor was this temple itself a complete or ultimate

fabric. In the process of the years there came another Son of David who said, "Destroy this temple and I will rear it again"; and down came the temple. Its walls were so wholly reduced by the fortunes of war that "not one stone was left upon another." Yet that destruction was only another chapter in the realization of the dream; for now the Kingdom, the true "House Magnifical," began to rise "without the sound of hammer or of ax"; and history is the record of its progress toward the final consummation when "the tabernacle of God shall be with men, and He shall dwell with them, and they be His people and He be their God."

It thus appears that dreams and visions, great plans and purposes, are not for naught. It may please God to thwart their accomplishment within the narrow scope of our vision, but that does not mean that He disapproves, or that posterity will not complete them. Did He not say to David, "Thou didst well that it was in thy heart to build an house unto my name"? He heard the proposal, admired, approved, commended —and arrested it.

Yet David lost not heart nor abandoned aught of his vision. He might not rear the temple; but he could assemble the material for it. He prepared, accordingly, vast quantities of gold and silver. He stored away the spoils of his conquered foes and the revenues of his realm. He amassed a fund of "a hundred thousand talents of gold and a million talents of silver."

He accumulated "brass and iron without weight." He engaged mechanics and artificers. O mighty faith! He was not destined to see a single beam in place nor a single stone in the wall; yet he believed that his vision would come true; and with all patience and confidence he did the portion of the work which God permitted him to do.

If there be somewhat of pathos in this narrative, it is because life is always a melodrama. All its ideals are elusive; yet all have their use. Are we not dreaming temples which we build not? Do not our neighbors assure us that our enterprises are Utopian? So be it: Utopia is the land that floweth with milk and honey, promised to our fathers in reversion for the unborn. Are we satisfied, then? Nay, God forbid The hand of Thorwaldsen lost its cunning when he made a masterpiece that satisfied him. If life were complete it would not be worth living. We must take eternity into the account. Our ideals are not realized here because we need something to do in the incalculable æons before us. Our rebuffs are, therefore, our successes; and the thwarting of our plans is the token of our unending life.

I wonder if ever a song was sung
But the singer's heart sang sweeter?
I wonder if ever a hymn was rung
But the theme surpassed the meter?
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought?

Or if ever a painter, with light and shade,
The dream of his innermost heart portrayed?

We observe this in the affairs of secular life. No man liveth to himself; he must reckon with posterity. We frame anew and in larger lines the ideals of the past and send them on unfinished to the generations that come after us. Our great achievements are only the measurable fulfillment of old dreams of long ago; "measurable," because it remains for the future to realize them. We say that the Suez Canal was completed under the direction of M. de Lesseps; but it was originally projected by Pharaoh Necho, who hoped to bind the Sea of the Rising with the Sea of the Setting Sun. The Mont Cenis tunnel, one of the most notable achievements of modern times, was conceived about 200 B. C. by Hannibal, who, having led his legions to the foot of the Alps, deliberated whether it would be better to climb over or dig under them. The Czar of Russia congratulates himself on the completion of the Siberian Railway; but his pride should be tempered with humility in view of the fact that Alexander the Great, on his campaigns of universal conquest, planned a highway identical with it. Columbus set forth in search of a western route to the Indies and was disappointed; but his hope is abundantly fulfilled in our trans-continental railways, which, connecting with Oriental steamships, bring us into touch with the remote East. It is obvious, thus, that no high purpose fails, only the future must ever be reck-

oned with. The fathers sketched the temples we are building, and we in turn commit to posterity the laying of the topstone. Our best-laid plans may "gang aglee," our enterprises may be beaten back and our cloud-capped towers vanish into thin air, but the Valley of Achor is ever our door of hope.

The importance of this fact increases as we rise to the higher levels of life; as in character-building. It is the part of every earnest man to make the most of himself, putting forth his utmost endeavor to reach the full stature of a man. The structural work of life is suggested in the word "edification," which occurs so frequently in Scripture. Its literal meaning is "temple building." Growth in character is but dreaming a temple and proceeding to rear it.

To this end, as good architects, we must begin by making plans and specifications. And he is the wisest builder who resolves to build "according to the pattern shown him in the Mount." Our ideal well in mind, all the rest is but filling out the silhouette; that is, "going on unto perfection." Our model is Christ, the "Son of Man," the Ideal Man. To hear His teaching and imitate His graces is to grow in the practical knowledge of truth and goodness. And here we have everything to encourage us; for Christ offers Himself not only as our Ideal but as an omnipotent Helper. He is the Elder Brother who, climbing the steep places in advance, lends a helping hand to us who follow after, encouraging us with His great

promise, "Lo, I am with you alway, even unto the end."

Yet here again we fail; that is, if incompleteness be failure; for the best that any can say, having done his best, is, "I am not what I ought to be; I am not what I mean to be; but by the grace of God I am what I am."

Shall we be discouraged, then? Nay; that were surely to fail. Our partial success is ground for immeasurable comfort, in that the boundless future is before us. But suppose "death ends all"? Then, indeed, life is not worth living. But death ends nothing. It is only the veil which lifts to let us through, and drops again behind us. But we live right on.

The significance of death is in the fact that it formulates our plans; it crystallizes our ideals; it determines forever what a man shall be. So it is written, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." There is no going back, now. The foundations of the temple are laid; and the future marks the progressive rearing of the superstructure, whether or no God shall dwell in it.

But we must go a step further to reach the highest level of life. For, of course we understand that secular success is not our business; and we know to an equal certainty that self-culture is not our business, else life would be but a poor, selfish and unsatisfying thing. A man, by virtue of his birthright,

is in vital relation with the family and with the Head of the family of which he is a member; that is to say, his supreme purpose has to do with God and his fellow men.

A man begins to live on this highest level by forming a definite thought as to his "career." It is impossible to make a journey until one has taken the first step. The question is, What shall I do with myself? What disposition shall I make of my time, of my physical, mental and moral energy, of the talents which have been divinely entrusted to me? Shall I waste them in riotous living? Shall I spend them in the gratification of sordid ambition? Shall I use them for the mere betterment of myself? Or shall I invest them in the behalf of my fellow men and the glory of God? "He builds too low who builds beneath the stars."

But let us assume that a man has chosen the highest and best; he will still fail to realize it. He will climb his last mountain like Moses, praying, "Establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." But though Moses was not permitted to enter the Land of Promise, was not his name written in letters of light on all the historic institutions of the people who took possession of it?

If life were complete it would indeed be failure; since there would be nothing before us. Once on a time there lived a Man who did His very best; who used every atom of His time and energy for God and

His fellows; who never wasted an opportunity or fell short of a privilege; who thought of all but Himself and ultimately gave Himself for others; who at the last, dying in unspeakable agony, summoned the lingering remnant of His powers and cried with a loud voice, "It is finished!" What was finished? Was His life finished? O, no; for "He that was dead liveth and is alive for evermore." Did He mean that His dream of conquest was over? No, not that; for He sits in heaven "expecting until His enemies be made His foot-stool." Did He mean that the temple of truth and righteousness, which He had planned, was fully reared? No; since He had only laid its foundations in His blood. His meaning is clear from the commission He gave to His disciples: "Go ye, evangelize; and lo, I am with you!" and again, "The works that I have done, ye shall do also; and greater works than these shall ye do." Nothing was ended but the beginning. He had merely marked out the campaign of the centuries. He now committed to His followers the realization of the dream which had brought Him from His heavenly throne; a dream which will not be rounded out until the last resisting soul is converted and the glory of the Lord shall come down among men.

The roll-call of heroes in the Eleventh of Hebrews ends with a startling anticlimax. We read with kindling eyes the record of the mightiest, how they journeyed to strange countries, trusted in improbable prophecies, esteemed the reproach of Christ greater riches than

the wealth of royal exchequers, compassed the walls of hostile cities with preposterous rams' horns, committed their destiny to the strength of scarlet threads, subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, endured mockings and scourgings, bonds and imprisonment, wandered in deserts and mountains, in dens and caves of the earth—and then abruptly we come to this strange dénouement: "And these all having obtained a good report received *not* the promise, God having provided some better thing for us, that they without us should not be made perfect!" Yet this, so far from being an anticlimax, is really the magnificent climax of all life and history: for ever and ever again life is complete only as a preparation for life further on.

For what is life? One of the Cynics has defined it as "a struggle against death with the certainty of being conquered." Nay, rather, life is an arc of a great circle, in which a man takes up the work of the fathers where they left it and pushes it on until his hands are cold and God says, "Let go!" Then others follow him, as Solomon followed David, and the world moves on.

And what is death? The beginning of life, on the lines of preparation which we have marked out for it. At death two things occur: On the one hand a man

commits to posterity his unfinished dream. The only failure in the world is a finished life; the life that ends at death, that has no relation to the future, that closes with "Hic jacet." That is a fiasco. It is no better than the life of the beast that perisheth. Not so, however, does the breath of God go out of the nostrils of a man. It was a true thing that Sheridan said when dying: "I am called away to meet an imperative engagement, but I will leave my character behind me."

And the other thing that happens is a translation to the higher sphere of growth and usefulness. Our present life in this probationary sphere is but an apprenticeship, in which we are fitting ourselves for the real business beyond. And, on this account its importance grows more and more as we contemplate it. "Make haste, O man, to live; for thou so soon must die!" We shall never pass this way again. The foundations of our eternal life must be laid now. Now or never! Wherefore, whatsoever thy hand findeth to do, do it.

And let us be sure in all our planning to reckon with eternity. Dream on! Build castles in the air; but put the foundations of truth and righteousness beneath them. Have ideals; the loftier the better. Let men call you visionary, if you will. Dream on! Dream on! The great circle is ours. Eternity is before us.

FAILURE.

DRIVEN BACK FROM THE BORDER.

"So we see that they could not enter in because of unbelief." Heb. 3: 19.

The reason why the children of Israel are so frequently spoken of in Scripture as a "stiff-necked people," is because they were so slow to learn the simple lesson, "I am the Lord thy God."

A great destiny was marked out for them as a chosen people. The Lord had promised to make bare His arm for their deliverance from bondage and to lead them into a land flowing with milk and honey. It was only a fortnight's journey from Rameses to the foothills of Canaan, yet they were kept wandering about in the wilderness for a period of forty years! Why? "Because of unbelief." They could not enter in until they learned the lesson, "I am the Lord thy God."

On the third day after their departure they encamped at Pi-hahiroth by the sea. The sound of horses hoofs' was heard afar off, and the cry was raised that Pharaoh's army was pursuing them. They were caught in a trap; what should they do? They gave themselves up to despair, complaining of their folly in leaving Egypt. It seems not to have occurred to them to trust in God. But He interposed in their behalf and brought them

through the sea. In the night they heard the rolling back of the waters, the neighing of horses and the shrill cry of strangling men. At daybreak the shore was lined with bodies of the dead: and the song was raised, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders!" Now surely they had learned their lesson; they would never more forget that the Lord was their God.

Six weeks later they pitched their tents under the shadow of Sinai. Never in all the course of history, save at Golgotha, have there been such manifestations of the divine presence and power as when Moses was in the mountain receiving the laws and ordinances which were to be the Constitution of the Theocracy. But they were not sufficient to prevent these people from lapsing into their besetting sin. "Up, make us gods!" they cry. The golden calf is erected and they are circling about it in unholy orgies. "These are thy gods, O Israel!" Their unbelief that day cost them three thousand lives. In all reason, this should have taught them that the Lord was God.

The next summer they were at Kadesh-Barnea, on the border of the promised land. Off yonder were the "sweet fields, all dressed in living green." They had only to march in and take possession; but, alas! their hearts misgave them. Spies were sent to search out the land; they returned, saying, "It is a land that floweth with milk and honey; but its inhabitants are giants, and we were but as grasshoppers in their sight!"

Then more murmuring; "Oh that we had remained in Egypt, with its flesh-pots and leeks and lentils!" So back they went into the wilderness, whipped on by unbelief, going round and round until they should learn their lesson, that the Lord was their God.

Thirty-eight years have passed; and they are again on the border. All along their weary pilgrimage they have been led by the pillar of cloud. Not once has God forsaken them; yet, under a momentary trial, they give way again to murmuring; and the fiery serpents are hissing through the camp. God interposes to save them and still they are faithless and obdurate. O perverse and stiff-necked people: Back into the wilderness they go again, to con their lesson that the Lord is their God.

The forty years are over at last. Moses climbs the mountain path and sings his farewell song: "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou are God!" The waters of the Jordan open before them, and they enter in.

It is a long story and pathetic. And a great truth is involved in it, to wit, "According to thy faith be it unto thee." We all fall measurably short of the destiny which is divinely appointed for us by reason of unbelief.

There are multitudes who, on this account, fail to enter *the Promised Land of Life.*

The question is, "What shall I do to be saved?"

and the answer is, "Believe on the Lord Jesus Christ and thou shalt be saved." Is there nothing else for me to do? Nothing. "This is the work of God, that ye believe on Jesus Christ whom He hath sent." This is the sole condition of life; but it is imperative and ultimate.

God, in making man in His own image and after His likeness, must needs endow him with a sovereign will —in other words, He must give him the power to do right and wrong, as he should choose. And in seeking to deliver him from sin and restore him to his lost inheritance He must, of necessity, appeal to his sovereign will. He must "draw him with the cords of a man."

The way of salvation is made perfectly clear and plain in the atonement of the cross; but God will not compel any sinner to accept it. He did not force the children of Israel to partake of the manna. It lay upon the ground plenteous as hoar frost, free, absolutely free, and enough for all. But a man might walk through the camp, with manna all about his feet and die of starvation, if he would not stoop down and take it.

Faith is acceptance. It is the hand stretched forth to receive the grace of God. Believe and live! The promised land is ours for the entering. The windows of heaven are open above us and the songs of redeemed come this way. He that believeth shall pass in. Alas! this is the very difficulty. The way is so plain! If God had required us to stand like Saint Simeon on a

pillar, beaten by the suns and storms for many years, we, in our desire for everlasting life, might be willing to earn it that way. But only to believe; to have life for the mere taking; to stretch forth the hand and say, "Lord, I will," ah, this is so hard, because so easy. Thus men are driven back from the border by their unbelief. O that they might learn the lesson of divine grace! Our God is the God of salvation. The cross is the supreme revelation of His majesty. Out of the noon-day darkness of that mighty tragedy comes the voice, "The Lord is your God!"

And many of those who have accepted Christ as their Saviour are excluded from *the Promised Land of Peace* by their unbelief.

This is the inheritance, "Peace I leave with you; my peace I give unto you; let not your heart be troubled, neither let it be afraid."

Why then do we find in our hymn-books such lines as these:

> When Thou, my righteous Judge, shalt come
> To take Thy ransomed people home,
> Shall I among them stand?
> Shall such a worthless worm as I,
> Who sometimes am afraid to die,
> Be found at Thy right hand?

Can we not take Him at His word? Suppose I ask you, "Are your sins forgiven? Have you 'a title clear to mansions in the skies'?" Do you answer, "I hope so"? Why so? This is the language of unbelief. If

I were to ask, "Have you an appetite for dinner?" would you answer, "I hope so"?—"Do you love your wife?" "I hope so."—"Have you paid your grocer's bill?" "I hope to."—"Do you own your house?" "I hope so."—Yet there is nothing surer in the world than that, when we have accepted Christ, we have entered into the earnest of our heavenly possessions. Here is the manifesto: "*There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—And we know that all things work together for good to them that love God.—What shall we then say to these things? If God be for us, who can be against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in*

all these things we are more than conquerers through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

And we are excluded from *the Promised Land of Character* by unbelief.

What is character? Christlikeness. How is it attained? By the imitation of Christ. He came into the world not only to save sinners but to show what character is and what His people ought to be. And to the end that we might be able to attain to character, He has given us His Holy Spirit. The special and particular function of the Spirit is sanctification, that is, the cultivation of character. So it is written, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." If a man believe in Christ he is ever following in His footsteps, and, under the influence of His Spirit, growing to be like Him. But alas, how slowly and laboriously we creep when we ought to "fly up the shining way." How reluctantly we surrender our old habits of sin, when we ought to be joyously flinging them off and hastening on! Why is this? Ah, we do not half believe in the presence and power of the Holy Spirit. Too many of us are like that group of primitive believers in Ephesus who, when Paul asked them, "Have ye received the Holy

Ghost since ye believed?" answered, "We have not so much as heard whether there be any Holy Ghost." Yet He is our personal friend, ever with us, willing and waiting to serve us. O for faith in the Holy Spirit, by whose help we are able to "lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us, looking unto Jesus!"

And we are shut out from *the Promised Land of Power and Usefulness* by unbelief.

The command is, "Be strong"; and we go mourning, "O my leanness!" Our duties and responsibilities affright us. We are overcome by the heat and burden of the day. Why?

At the foot of the Mount of Transfiguration the disciples were put to shame because they were unable to heal the demoniac boy. The Lord came down into the midst, His face shining, and looking around upon His disciples He said, "O ye faithless ones, how long shall I bear with you?" And afterwards when they asked, "Why could we not heal the lad?" He answered plainly, "Because of your unbelief." And He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove." A grain of mustard-seed is the symbol of littleness; but it has in it the power of life. The lifting of a mountain is the symbol of impossibility; but all things are possible to him that believeth. This is not hyperbole, but simple truth. Of myself I can do nothing

but I can do all things through Christ who strengtheneth me! For faith is buttressed by the omnipotence of God.

Once more, we are excluded from *the Promised Land of Conquest* by unbelief.

Here is the weakness of the Church in these days. It is appalling to reflect that eighteen hundred years have passed since Jesus stood on Olivet and said to His disciples, "All power is given to me in heaven and in earth; go ye, therefore, and evangelize and, lo, I am with you alway, even unto the end of the world." Eighteen centuries! And there are still twelve hundred millions of unevangelized people on earth. Is this because the divine promise is ineffective? Or because the Church has been inadequate to her appointed task? Not at all. It is simply because the Church has not believed in her commission. The nineteenth century is frequently spoken of as "the great missionary century"; and this is true, so far forth as that the number of disciples has been more than doubled since the missionary movement began a hundred years ago. But O, the land that still remains to be occupied! The souls that are still unsaved! The regions that still lie in darkness and the shadow of death! And alas, that so many who profess to believe in Christ are still resting in camp, murmuring under the shadow of the pillar of cloud, and refusing to go forward. The unbelief of God's people is absolutely the only obstacle in the way of the present conquest of the world.

We are a Christian nation. There are thirty millions of people in America who are more or less closely allied with the Church. In their hands are the wealth, culture and influence of our country. What are they doing for universal evangelization? Last year we spent in America, fourteen hundred and fifty millions of money for alcoholic beverages! And how much for the conversion of the pagan world? Possibly ten millions! The consumption of beer was eighteen and one-half gallons for every man, woman and child. Meanwhile the contribution to Foreign Missions was about twelve and one-half cents *per capita!* And we go on singing,

Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted the lamp of life deny?
Salvation, O salvation, the joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name!

Enter in? Oh, no; not until we believe in our great commission. Not until we take our Master at His word. Not until we learn the lesson that the Lord is God. There are those who do appreciate the situation and recognize the fact that they are committed to the conquest of the world. But there are multitudes on multitudes who are making a grim and ghastly farce of it. Enter in? No, never this way. We shall go wandering about in the wilderness for centuries, until we understand that when God speaks, He means it.

In the spring of 1807, a great crowd was assembled on the wharf in New York to witness the trial trip of

Robert Fulton's boat, the Clermont. They called it "Fulton's Folly." He says that on that day he heard many "sarcastic remarks." They were making sport of him. But presently clouds of steam and smoke puffed from her smoke stacks, the spray began to fly from her paddle wheels and the first steamboat of history moved out into the river. Then the laughter ceased; and as the Clermont moved up the Hudson, her builder, standing on her deck, smiled as in the distance he heard the sound of cheering.

The secret of Fulton's success lay in a profound belief in his work. He knew that right principles were involved in the machinery of the Clermont. This is the faith that ever wins. Our work is the bringing of the nations to the knowledge of Christ. O for a larger faith in the enterprise of the Gospel, and the outcome which rests upon the veracity of the living God. Let us believe that the ships of Tarshish will come from afar, the rams of Nebaioth and the dromedaries of Midian, and that all the nations shall render obeisance to our Lord. Thus believing, we shall lend a hand, and our lives will tell to the glory of God.

STEADFASTNESS.

THE FIXED HEART.

"My heart is fixed, O God; my heart is fixed." Psalm 57: 7; 108: 1; 112: 7.

How does it happen that these same words occur thrice in different portions of the Book of Psalms? This repetition is regarded in some quarters as indicating a haphazard arrangement, and so militating against the accepted theory of inspiration. But a brief examination of the matter will show that the very opposite is true.

The Psalter was the Hymn Book of ancient Israel, and was used on various occasions just as hymn books are used in these days. The title by which it was usually known was *Tehillim*, or "Praises." It is divided into five Parts, which were put together at different times. Part One consists of forty-one Psalms, chiefly David's, collected shortly after his death. Part Two, of thirty-one Psalms, was compiled a little later by the Levites, in charge of the musical service of the Temple. It concludes with the words, "The prayers of David, the son of Jesse, are ended." Part Three, seventeen Psalms, was edited by Asaph, the choir leader, under an order of King Hezekiah referred to in II. Chron. 29: 30. Parts Four and Five were added

by Ezra and Nehemiah in the time of the Restoration. It will be seen that in a book thus collated, for divers times and occasions, it was by no means extraordinary, but quite natural, that certain portions should occur more than once. How natural this is will be made obvious by reference to the Psalters and Hymnaries used in these days.

We shall find a definite reason for the repetition of these particular words in the different purposes which the Psalms containing them were intended to serve. The Fifty-seventh, where we first find them, was undoubtedly written by David, probably in the Cave of Adullam, and intended for the temple service. It begins with a complaint; "Be merciful unto me, O God; I will make my refuge in the shadow of Thy wings!" and it concludes with a protestation of earnest trust, as if the Psalmist had come to the doorway of the cave and were gazing upward, "I will sing unto Thee, O Lord; for Thy truth is great unto the clouds!" This has been a favorite song in the public worship of the Jews, even to this day; like the Christian hymn so closely allied to it in sentiment,

> Jesus, lover of my soul,
> Let me to Thy bosom fly!
> * * * * * *
> All my trust on Thee is stayed,
> All my help from Thee I bring;
> Cover my defenceless head
> With the shadow of Thy wing.

The One-hundred-and-eighth, in which the words occur again, was a compilation made by uniting portions of the Fifty-seventh and Sixtieth, and was clearly intended for use in troublous times. It has been called the Soldier's Morning Hymn. It was used in the time of the English Revolution by the Parliamentary Army, when once and again the hoarse voices of the Roundheads commended their cause to heaven in the words, "My heart is fixed, O God; my heart is fixed!" and emphasized them with their historic battle-cry, "God with us!"

The One-hundred-and-twelfth, in which the expression occurs for the third time, is an acrostic, intended to be committed to memory by children in the rabbinical schools and used particularly at the paschal feast.

It is made very clear by this repetition that the truth thus accentuated is a most important one. The word *nachon*, rendered "fixed," literally means *prepared;* it is used elsewhere to designate a wise preparation for life, duty, battle, trial or death. We read of Rehoboam, the grandson of David, that he "did evil, because he prepared not his heart to seek the Lord" (2 Chron. 12: 14); that is, his reign was a failure because he lacked that fixity of heart which had given the keynote to his royal grandfather's long and successful administration of affairs. So then if we take these words apart, we shall expect to find the secret of a successful life.

How, then, is the heart to be fixed?

I. It must be grounded deeply in Truth.

We are reminded again and again that we are living in an age of unrest. The foundations of the deep are broken up and men's hearts are failing them for fear. The attitude of many toward the great verities is one of doubt, wonder and questioning. It is by no means certain that this is peculiar to our time. The spirit of unbelief has always stood gazing into the face of revelation asking, with lifted eyebrows, "What is truth?" But now, as ever, it is of immense importance that earnest people should plant their feet on *terra firma* and be able to speak without a rising inflection as to the rudimental facts of the spiritual and eternal life.

These facts, when reduced to the minimum, are three; and these three are so woven into the very warp and woof of our religion that all who profess to be Christians should be able to say, "These things I know!"

The first of these is *the personal God.*

He who is not firmly persuaded in his own mind as to whether God is Law, Insensate Force, an All-pervading Soul, a Something not Ourselves that Maketh for Righteousness, or a loving Father with eyes to see, a heart to pity and power to help His children in the stress of temptation and conflict, is likely to follow in the steps of Rehoboam and make a failure of his life. He who cometh to God "must believe that He is, and that He is the rewarder of all them that diligently seek Him."

The second of the essential truths is *Christ, the only-begotten Son of God.*

It is not enough for a Christian to hold with Jean Paul that "He was mightiest among the mighties." Not a few of those who profess the Gospel in our time are insistent on their loyalty to Christ, while practically denying the three great miracles which attest His claims; to wit, His Incarnation, His Atonement and His Resurrection from the dead. There must be no uncertainty at this point. There is no middle ground. Christ was an impostor or He was what He claimed to be. He has no peers. He is not *primus inter pares*. He is not one of many "sons of God," but stands alone and solitary as God's "only-begotten Son."

In the Memoirs of Charles Lamb it is related that a company of gentlemen sat together discussing the personality of Christ, when one remarked, "If Solon, Cæsar, Lycurgus or Jesus were to enter here, we should all rise to salute him." Whereupon Lamb said, "Yes, gentlemen; if Solon, Cæsar or Lycurgus entered we should all stand up; but if Christ came in we should all fall upon our knees." This is the difference of view which must be recognized as marking the contrast between those who accept Jesus and those who reject Him. We, who are Christians do homage to many, but to Jesus we say, "My Lord and my God!"

The third of the vital facts of our religion is *the Holy Spirit*.

Here again there is a very considerable diversity of view; but there can be none among the people of God. To them the Holy Spirit is not a mere influence that can

be characterized by a neuter pronoun, but the veritable Third Person of the Godhead; who is the Author and Source of life in Regeneration, its Sustainer and Promotor in Sanctification, and the Director and Executive in the administration of the kingdom of God. We receive from Him our enduement of power for service and, therefore, are constantly dependent upon Him. As an electric car stops at the moment when its fuse burns out or the current is arrested, so the life of a Christian comes to a standstill when he slights or ignores his vital dependence on the Spirit of God.

The truths thus outlined form the minimum, and at the same time, in their full significance, a complete compendium of Christian faith; on which we must take our stand without an "if" or "perhaps." And this is not easy when the atmosphere about us is full of unbelief. Our position is as that of George Wilson of Edinburgh, who, when told that the world was against him, replied, "What matter that? A man must stand on his own feet when he answers to God."

> If he believes it, let him stand and say,—
> Although in scorn a thousand lips are curled,—
> "Though no one else believe, I hold my faith
> Like Athanasius against the world!"

II. So much for the foundation of truth; now as to Moral Principle.

It is not enough for the heart to be fixed in sound belief; it must be fixed, also, in right Rules of Conduct;

and this follows as a matter of course, since "As a man thinketh in his heart, so is he."

To say that ours is an age of loose living is only to add the logical corollary to the statement, We are living in an age of intellectual unrest. Creed and conduct go together. The same conditions which militate against a loyal adherence to the rudimental facts of the Gospel, are operative against the moral sanction of personal and social life. If a tree be rightly rooted and grounded, it will fulfill the law of its being in appropriate foliage and fruit; otherwise not. The prevalence of Herbert Spencer's philosophy, as set forth in his *Data of Ethics*, in which he supplants the thought of a personal God by that of Evolution and a consequent "adjustment to ends," is responsible not only for much of the loose thinking, but also, in large measure, for the loose living of our time. It is as impossible to have morality without a soul, as it is to have religion without a God.

In the prevalent aversion to Puritan modes of living the pendulum has been permitted to swing quite too far the other way. In the Church it is notorious that ministerial vows are interpreted by a process of verbal jugglery which amounts to a practical denial of both the dictionary and the Word of God. And the standard of morality in the rank and file of church-membership has been greatly affected by a lamentable obliteration of the lines dividing between worldliness and Christian consecration. What is to be done? We cannot pre-

scribe for those who reject or disavow the Gospel; but to Christians we are bound to say, Be not "taken up in the lips of talkers"; and "follow not a multitude to do evil." Truth and righteousness must meet together and kiss each other in our walk and conversation. We are under bonds to know what we believe and to ground our principles upon it.

And here again there are some rudimental facts, briefly three, which are treated lightly in some quarters; but which cannot be set aside or slighted in any degree without jeopardizing our Christian life and character.

The first of these is *Law.*

And by this we mean not simply "the law of our being," as we speak of the law of a crystal or of a tree; but Law with a Law-giver behind it; the Law that went forth from Mount Sinai, with the sound of a trumpet waxing louder and louder; the Law that finds its supreme expression in the word, "Thus saith the Lord!"

The second of the great moral facts to be received without demur or hesitation is *The Authority of Conscience.*

By this, again, we mean more than the innate moral sense by which we are enabled to discern "betwixt the worse and better reason." We mean the inner response of the soul of a man to the voice of the Father who made him in His own likeness and after His image. God says, "Thou shalt!" and conscience answers, "I must!" The sanctity of this Law finds its highest

expression in the behest of duty. A "conscience void of offense" recognizes the heinousness of sin and hates and abhors it, because God hates and abhors it. A "quick conscience" answers, "No," to the pointed finger, to the alluring smile, to the itching palm, to the brimming cup; and, "Yes," to the nod and beck of God.

The third of the supreme moral facts is *Retribution.* It is the fashion nowadays to look exclusively on the milder side of the divine nature and character; insomuch that men wonder whether, when God said, "The soul that sinneth, it shall die," He really meant it. But here as elsewhere He must be taken at His word. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." There is a tremendous truth in the word "hell"; which, indeed, must be uttered with bated breath, yet never with mouthing or mumbling. The trumpet that sounded from Sinai is sounding still and will sound its loudest on the Great Day when all shall be summoned to the bar of judgment and when the line shall be forever drawn between those who depart into outer darkness and those who enter into eternal life.

Now, these underlying facts of "common morality," as it is called, must be maintained as vigorously as the great fundamental truths of the Gospel. With respect to these the Christian must be able to say, "O God, my heart is fixed!" To Him it matters not how popular opinion may seem to be against Him; he must not swerve from his conviction, but brace himself against

the divine authority, as did Fitz James against the face of the beetling cliff when the hosts of Roderick Dhu appeared, saying," Come one, come all! This rock shall fly from its base as soon as I!"

III. So much for truth and principle; now as to Purpose. For doctrinal and moral convictions are vain unless they be formulated by a ruling purpose in life.

There are those who live without an aim. Their hearts are not fixed. They are like ships without chart or compass; the sport of the wayward winds.

There are others who have a low or wrong aim; they concentrate their energies on the pursuit of wealth or pleasure or the attainment of worldly emolument. And, in the long run, it matters little whether they fail or succeed; for, when their lives are ended, they leave all behind them and return "to the vile dust from whence they sprung, unwept, unhonored and unsung."

But there are others still who seek the highest and best. Their desire is to contribute to the welfare of their fellow men and the glory of God. "He aims too low who aims beneath the stars." Let the world's people seek what they will, it must be ours as the people of Christ to pursue the path which has been divinely marked out for us. We are "sent," as Christ Himself was sent, to do our Father's business; and we are solemnly covenanted to devote ourselves to it.

But it requires a spirit of unceasing resolution to live that way. The will must be kept in constant touch and sympathy with the divine will. In the diary of Jonathan

Edwards we come upon this entry, under date of a certain June 6th: "If there be only one man on earth who remains true to his convictions and faithful in the service of his Master; Resolved, that I, by the grace of God, will be that man." And in one of Charles Kingsley's letters he says, "I have been an hour on the seashore forming resolutions for time and eternity; let me reduce them all to one; I do now, in a vow beyond recall, give myself to God." Thus speaks the heart that is fixed; and this, I say, is the secret of a successful life.

But how shall we reach it? When the very air is vibrant with compromise and tremulous with indecision, how shall we plant our feet upon the rock and keep them there? Assuming that we have accepted Christ as our Prophet, Priest and King, it remains to keep in constant company with Him.

The phrase, so familiar in our time, "Practising the presence of God," was current among the mystics long ago; it is full of helpful suggestions for Christians who would be confidently steadfast in all the emergencies of life. When a railway-train goes into a tunnel, there is not a little child aboard who does not draw closer to its mother and grip her hand. So must the Christian, when under the stress of trial or temptation, come closer to God. We must catch the meaning of our Lord when He bade us "pray without ceasing." The morning and the evening prayer and the occasional ejaculation are not enough. A paragraph of Scripture at the opening

of the day is not enough. We must abide in prayer and in the Word. Here is our safeguard:

> For when in life we're tempest tossed,
> And conscience such a canker,
> *A correspondence fixed wi' heaven*
> Is sure a noble anchor.

And all the rest is "looking unto Jesus."

He asks us to enter "no darker doors than He passed through before." It will be remembered that, on the night before His crucifixion, He and His disciples "sang an hymn and went out." The hymn which He sang with them was, in all likelihood, the Paschal Psalm in which these words occur: "O God, my heart is fixed!" And, descending the outer stairway from that upper room, He set His face steadfastly toward the cross. He swerved not an hair's breadth from His resolution to pursue His redemptive purpose to the end. Mocked, derided, suspended between heaven and earth in mortal agony, He continued on His appointed path until He cried, "It is finished!" and went back to the glory which He had with the Father before the world was.

He is our Exemplar. "If any man will come after me," He said, "let him deny himself, and take up his cross and follow me." With faith inflexible, with resolution steadfast, with heart fixed in truth and principle and high purpose, we run the race which is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

HOSANNA!

SAINTS TRIUMPHANT.

"And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" Matthew 21: 8-9.

The tenth of Nisan was usually a quiet day in Jerusalem. The people were engaged in preparing for the celebration of the Passover, which would begin in four days. The temple choirs and orchestras were rehearsing the music for the Hallel Psalms. Householders were putting their guest-chambers in order for expected friends. Farmers were driving their flocks into enclosures outside the gates, where those intending to sacrifice might purchase them. Pilgrims were thronging into the city by all the caravan routes. An unwonted stir was manifest among the people, owing to a rumor that Jesus of Nazareth was likely to attend the feast. He had been pronounced a disturber of the peace, and it was known that if He came it would be at peril of His life. He was now at the village of Bethany and might arrive at any moment. A company set forth to meet Him; and when He was seen approaching by the road leading over the Mount of Olives, they hastened on, tearing branches from the palm-trees along

the way. They fell in with the caravan and swelled their acclamations, "Hosanna! Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" The pilgrims came down the mountain road, crossed the ford of the Cedron and presently entered the Damascus gate. The city was profoundly moved; people gazed from the housetops or leaned out of the lattices as the strange procession passed by. The captain of the Roman garrison, at the Castle of Antonia, looked on with apprehension, knowing well the attitude of the Jewish leaders toward this man. The rabbis of the Sanhedrin discussed the matter with ominous bitterness, saying to each other, "Behold, how the world has gone after Him!"

The next day, Monday, our Lord taught in the temple and wrought miracles in vindication of His divine authority. He then returned to Bethany to spend the night. Already the enthusiasm of the multitude had oozed away. A few hosannas were uttered by little children; and these He was asked to rebuke: but He said, "Have ye never heard, Out of the mouth of babes and sucklings God hath ordained praise?"

Tuesday was "the day of temptations." The scribes and Pharisees beset Him with test questions such as the tribute money, the seven-fold widow and the greatest commandment, hoping to entrap Him. He knew their purpose, saw through their malignant hypocrisy and reproved them: "Woe unto you, scribes and Pharisees, generation of vipers! How shall ye

escape the damnation of hell?" That evening when He returned to Bethany there were no hosannas along the way.

Wednesday was *dies non.* Jesus remained in retirement at Bethany. In Jerusalem the ecclesiastical rulers were conspiring against Him.

On Thursday, the day of farewells, He returned to the city and met His disciples in the upper room, where He spoke to them plainly of His approaching death and bade them be of good comfort: "Peace I leave with you; let not your heart be troubled, neither let it be afraid!" The meeting closed with the Great Hallel: "O, praise the Lord, for He is good; for His mercy endureth forever!" After which they went out to the Mount of Olives, where at midnight Jesus was arrested to be haled before the Jewish court.

On Friday morning at nine o'clock He was led to execution. The distance from the Castle of Antonia to Golgotha was almost a mile; it was a mile of torture. The prisoner, weak from scourging, staggered under the burden of His cross. He wore upon His breast a *titulum* on which was inscribed, "This is Jesus, the King of the Jews." No sound escaped His lips; the mob that followed cried, "Crucify Him! Crucify Him! Away with Him!"

Who were these people, so frenzied and athirst for blood? The same who four days ago had welcomed Jesus as the Son of David. And is there none to cry, "Hosanna!" now? Not one! The surging mob

is impatient for His death. Strange, do you say? Nay, there is nothing strange in the fluctuation of popular opinion. The world is full of fickle folk. Four days are quite enough for an ordinary impression to wear off. Did not Hosea say to the people, "Your goodness is as a morning cloud and as the early dew it goeth away"? I believe that all who come under the influence of the gospel are at one time or another, sooner or later, moved to accept it; but, alas, how often the mood ends with a "Go thy way for this time." The meeting is dismissed with the benediction; and the world waits at the door. "Hosannas languish on our tongues, and our devotion dies." How shall we account for this? Or is there any lesson to be learned from it?

I. Feeling is not enough in matters pertaining to the spiritual life.

The feelings must, indeed, be enlisted. God knows, we are all too dull and cold. The vision of Calvary is enough to break an angel's heart; and, lo, we stand beholding. "Is it nothing to you, all ye that pass by?"

But if feeling be all, it will pass like foam from the water when the wind dies. Sentimental considerations are, of themselves, of only temporary value. I warn you against the tearful enthusiasm which is aroused by impressive observances. The people who are going about our streets on Palm Sunday with green branches in their hands are not all disciples of Christ. By their fruits ye shall know them. It is not so important that we should cry "Long live the king!" as

that we should faithfully serve him. We shall presently be observing the solemnities of Good Friday; and multitudes of people will be moved to tears by the story of the Passion, in sermon and song, who have no real purpose of accepting the benefits of that passion or of surrendering themselves to Christ. Feeling is not conviction. The hymn

> In the cross of Christ I glory,
> Tow'ring o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime.

was written by Sir John Bowring, who regarded Christ as a mere man. And then we shall come to Easter Sunday; and thousands who never attend church at other times, will be momentarily moved by the music and argument of the resurrection, only to turn again to the world and forget all about Christ and the life and immortality which are brought to light in His gospel.

In the time of Isaiah the Jewish people reached the very lowest ebb of spiritual declension: yet that was the golden age of liturgical splendor. Never had there been such hecatombs laid upon the altar; never such devotion to religious pomp and circumstance. And the Lord said, "Hear the word of the Lord, ye rulers of Sodom and ye people of Gomorrah: to what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts. Bring no more vain

oblations: incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. Your hands are full of blood! Wash you, make you clean; put away the evil of, your doing from before mine eyes; cease to do evil; learn to do well."

II. It is evident, then, that Feeling must be supplemented by Intellectual Conviction.

Nor is that enough. We must, indeed, as Peter says, be ready always to give to every one that asketh a reason for the faith that is in us (I Pet. 3:15). And to this end we must think for ourselves, study our Bible and confer with God. We must fortify our feelings by mental processes which are like the digging of entrenchments. You say, "I believe in a personal God." Why? "I believe in the atonement." Why? "I believe the Bible is true." Can you defend that proposition when the next hostile critic assails it? "I believe in immortality." Are you ready with your apologia?

But suppose you are; it does not follow that you are a true Christian. Orthodoxy, however important, is not religion. An attaché of the German Embassy was asked, "Is Bismarck a Christian?" He replied, "What would you have him be? A Turk?" It is not enough to be in the Establishment or to be able to give a reason for being there. Religion must go deeper. Many splendid theologians have been ungodly men.

If orthodoxy were sufficient to save, then the Pharisees would have been pronounced the best people in Israel; for they were the representatives of the strictest orthodoxy of their day, loyal to every one of the great doctrines and able to defend them. They were the religious leaders of their time. Yet Jesus said to the people, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter the kingdom of God." Observe, He did not cast any reproach upon their orthodoxy; nor could He, since an intellectual conviction is necessary to faith. He said that a true believer must go as far as the Pharisees did, and beyond it. His righteousness must "exceed" theirs if he would enter the kingdom of God.

III. So then neither Feeling nor Intellectual Conviction can furnish us with a satisfactory faith; Conscience must be reckoned with.

It is well to emphasize this; because we are living in a time of moral looseness. In many quarters it seems to be assumed that Church-membership is a sufficient voucher for eternal life. Square yourself with the liturgy; and then go as you please. It is of little consequence what you think about the Sabbath and the rest of the Moral Law. But this is not the teaching of Christ. If we are to follow Him we must make room in our philosophy for the ethical imperative. The word Ought must find its way into our life and dominate it.

But conscience is not enough. If it were, then Saul the inquisitor had no need of conversion, since he was

following his conscience, deeming himself to be doing God's service, in haling Christians to judgment and death. If sincerity were enough, then Gregory VII, that monster of tyranny and oppression, whose name, "Hildebrand," is a hissing and a byword, because he climbed to his papal throne on the ruins of civil and domestic life, is worthy to be in the saints' calendar, since he died saying, "I have loved righteousness and hated iniquity." There is not an age-buttressed form of error or superstition which has not had its devotees ready to attest their sincerity by deeds of self-sacrifice even unto martyrdom. We say that a man is bound to follow his conscience; but suppose his conscience is "seared as with an hot iron," or turned aside as the mariner's needle is at times deflected from its normal course? "There is a way which seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14:12). We are bound to do right; and if our consciences are wrong, we are bound to rectify them by putting them under the control of God. So Jesus taught: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you." (Matt. 7: ℵ1–23). It thus appears that what are called "conscientious convic-

tions" may have no real or permanent value. Punctiliousness is not piety. A scrupulous life may be an unholy one.

IV. To Feeling and Intellectual Conviction and Conscientious Sincerity must be added Resolution.

The will must perform its part. The girdle must be drawn tight about the loins. For want of this many fail. They reach the line and stay there, though a single step would cross it. They set the charge of dynamite beneath the Hell-gate of their sins and never light the fuse. There must be volition, determination, purpose. Yet this is not enough. It is a true saying, "Hell is paved with good intentions." Did not Peter the denier say, "Though all forsake Thee, yet will not I forsake Thee"?

In the ranks of those who opposed our forefathers in the struggle for political independence there were no braver soldiers than the Hessians, who, nevertheless, were mere mercenaries. They had no heart in the conflict: they had not troubled themselves to reason the matter out, either way; nor did they care particularly for the right or wrong of it. Pounds, shillings and pence led them to a resolution to fight; and they fought well. That was all.

V. Well, then, if neither Feeling, Intellect, Conscience nor Will, nor all together, can insure the permanent value of moral impressions, what can? Saving Faith, which is a reaching out of the whole man to grasp the salvation of Christ and appropriate it.

A Christian is a man of quadrilateral conviction. Take the case of the prodigal in the far country: he felt deeply enough his degradation; since the pangs of hunger were moving him. Nor was intellectual conviction lacking; he knew that he had made a desperate fool of himself; he fully appreciated the fact that in his father's house there was bread enough and to spare, while he was perishing of hunger. And his conscience, also, was at work; "How wrong it was for me to take my portion of the inheritance and squander it in riotous living! I have sinned, and am no more worthy to be called my father's son." His will, too, was enlisted; "I will arise," he said, "and go"! And still he sat on the swine-trough, hungry and in rags. What lacked he yet? To act! To act upon his convictions. See him on his way back to his father's house: now indeed has he "come to himself": and it is a foregone conclusion that his father will come out while he is yet a great way off, and fall upon his neck, and kiss him.

All the feeling, sound reason, sincerity and resolution in the world will not save us unless heart, intellect, conscience and will shall all together go forth to meet God. A one-sided man, a two-sided man, a three-sided man, or even a four-sided man will fail unless he be a four-sided man in action. We must be following Christ. We must be walking with God. "If any man will come after me, let him deny himself, take up his cross and follow me."

1,777

DATE DUE

United Theological Seminary Library
MAIN BV4253.B877 1906
Burrell, Davi The evolution of a Christi
3 0645 0006 6119 5